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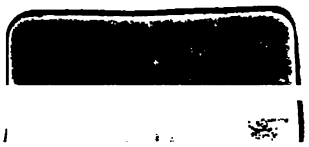
47. 181.



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THE

NATURAL HISTORY

OF

MANKIND.

BY

STEPHEN H. WARD, M.D., LOND.

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PREFACE.

THE Author of the present Work has recourse to a Preface chiefly for the purpose of acknowledging obligations. He has derived much valuable information from the works of Prichard, Humboldt, and others. To E. W. Cooke, Esq., he has to return especial thanks for many of the illustrations with which the work is embellished. The characteristic heads are drawn, for the most part from life, by Mrs. Ward.

The author has taken a review, necessarily but slight and superficial, of the different races of men, as they now present

themselves in various parts of the earth; and his object has been, from independent sources, to illustrate the Scripture truth, that "God hath made of one blood all nations of men, for to dwell on all the face of the earth."—Acts xvii. 26.

7, Wellclose Square,
1849.

CONTENTS.

CHAPTER I.

PAGE

INTRODUCTION.—QUESTIONS EMBRACED BY THE SCIENCE OF ETHNOLOGY.—SPECIES AND VARIETY DEFINED AND ILLUSTRATED 1

CHAPTER II.

VARIETIES OF MAN.—THE CAUCASIAN VARIETY . . 8

CHAPTER III.

THE MONGOLIAN VARIETY 28

CHAPTER IV.

THE ETHIOPIAN VARIETY 40

CHAPTER V.

THE MALAY VARIETY 54

CHAPTER VI.

THE AMERICAN VARIETY 71

CHAPTER VII.

PHYSICAL PECULIARITIES CONSIDERED SEPARATELY.—COLOUR.—HAIR.—STATURE.—SKULL.—FUNCTIONS OF LIFE.—DISEASES.—LONGEVITY.—PHYSICAL POWERS . . . 91

CHAPTER VIII.

REVIEW OF MENTAL AND MORAL QUALITIES OF DIFFERENT RACES 105

CHAPTER IX.

PAGE

REVIEW OF THE SUPERSTITIONS, OR PSYCHOLOGICAL PECULIARITIES OF DIFFERENT RACES 130

CHAPTER X.

DEVIATIONS OBSERVABLE IN THE HUMAN RACE MERELY VARIETIES.—OPINIONS OF HUMBOLDT, PRICHARD, LAWRENCE.—CAUSES OF VARIETIES.—THEIR PERMANENCE . . 148

CHAPTER XI.

MAN CONTRASTED WITH THE MONKEY, AND WITH INFERIOR ANIMALS 163

CHAPTER XII.

LAWS REGULATING THE DISTRIBUTION OF PLANTS AND ANIMALS. — AFFINITIES OF LANGUAGES. — TRADITIONS. — EARLY MIGRATIONS OF MANKIND.—CONCLUSION . . 178

Directions for Placing the Plates.

South Sea Island Vegetation . . . *Frontispiece*
Ethnographic Map . . . . . Page 1
Head of Ancient Roman 18
A Chinese 28
A Bushman 36
A Negro 40
A Malay 54
A New Zealander 60
A Samoan Chief 66
Wife of Samoan Chief 66
A North American Indian 72
Varieties of Hart's-tongue Fern 153

ARCTIC
OCEAN
ASIA
Esquimaux
Esquimaux
Baffin B.
Greenland
Behring Strait
Aleutian I.
Kolooshians
Athapascas
Hudson B.
NORTH
AMERICA
Algonquins
Iroquois
Chippewyans
Apaches
Comanches
Mexico
G. of Mexico
W. Indies
Tropic of Cancer
Sandwich I.
PACIFIC
Equator
Marquesas
Navigators or Samoan I.
Friendly I.
Society I.
Tropic of Capricorn
OCEAN
Peru
SOUTH AMERICA
New Zealand
Tierra del Fuego
Ant.
ETHNOGRAPHIC MAP
illustrating the Distribution of the
RACES OF MAN.
Caucasian Variety 1
Mongolian dº 2
Ethiopian dº 3
Malay dº 4
American dº 5

THE

NATURAL HISTORY OF MANKIND.

CHAPTER I.

INTRODUCTION.—QUESTIONS EMBRACED BY THE SCIENCE OF ETHNOLOGY.—SPECIES AND VARIETY DEFINED AND ILLUSTRATED.

If the study of the humbler aspects of Nature, of the delicate and many-hued flowers, the glittering insect tribes, the winged songsters, with their heaven-attuned melodies, and the countless denizens of the earth, air, and waters, be calculated to improve and raise the mind, how much more must it be elevated by the contemplation of that being whom the Creator has appointed lord of this fair world, and whom alone He has endowed with faculties capable of appreciating and admiring the works with which it teems! Well convinced are we of the importance of studying the lower objects of creation, and of the lofty conceptions which their variety of form, beauty of structure, and the admirable nicety with which they are fitted for their several conditions, afford us of Divine wisdom; but man presents the spectacle of a two-fold nature, a soul and body, adapting him for future as well as present existence, distinguishing him from the rest of animated nature, and rendering

him the highest created object on which the mind can exercise its powers. Everything which relates to this "wondrous being" is full of interest. The complicated mechanism of his frame, the marvellous regularity with which it goes on, year after year, performing its functions, the varied and vast capacities of his mind, and the wants of his immortal spirit, are among the highest objects of reflection and research. Deeply interesting, too, is the study of man's natural history, the relation which he bears to his fellow-men, and the various aspects which he assumes in different regions of the world. It is in this latter respect that we are to consider him in the present work; and surely even the most indifferent must feel some desire for information regarding the physical, mental, and moral condition of many hundred millions of human beings.*

If it were possible to bring together in one group representatives of each of the races of man, the fair-complexioned German, the darker Celt with his high cheek-bones, the swarthy Italian or Moor, the black woolly-headed Negro, the copper-coloured Malay, the flat-faced Chinese, the degraded Australian, the Esquimaux, and the Red Indian of America, and if each were clad in characteristic costume, the effect produced would be at once grotesque and motley. However strong might be our prepossession in their favour, we should find it difficult to believe that they were in any way allied, still more that they were intimately related, and all to be regarded as men and brothers, of like flesh and blood, sprung from the

* The population of the earth is calculated at between eight and nine hundred millions.

same common source, and endowed with similar mental and religious capacities. On more careful and mature examination of them individually, and in connexion with the races which they severally represented, the doubts we at first sight might experience, would gradually be removed. We should find that the peculiar features presented by single examples of each race were by no means constant through an entire race; additional light would be thrown upon the subject by a review of similar differences in many species of plants and animals; and, in short, our scientific inquiry would lead us to the conclusion recorded in Scripture, "that God hath made of one blood all the nations of men, for to dwell on all the face of the earth."

The science which proposes to itself a review of the races of man "in their lands; every one after his tongue, after their families, in their nations," is termed "Ethnology," a name derived from two Greek words, ἔθνος (ethnos), "nation," and λόγος (logos), "discourse." Ethnology has existed as a science only from a comparatively recent period. Blumenbach, the German physiologist, may be said to have laid the foundation of it; and in England it has been enlarged and illuminated by the researches of Dr. Prichard, Mr. Lawrence, Dr. Knox, Col. Hamilton Smith, and others. The indefatigable Humboldt has shed a lustre upon this as upon every other branch of natural science, and his grand survey of the Kosmos closes with a glance at the distribution of man, and with a touching tribute to the labours of a deceased brother in this department of science. Ethnology has for its principal object the solution of the following questions. First, by a general

review of the physical, mental, and moral features of races, to determine whether the differences observable are to be regarded as constituting several distinct species, or as merely varieties of the same species. Secondly, by comparing the languages of different nations, and the traditions entertained in common by them, and by reference to the records of their dispersion over the earth, to determine whether they have sprung or not from a single centre and common parents.

In order to render the subject perfectly intelligible, it is necessary to convey as clear a meaning as possible of the two words "species," and "variety," which we have just used, and which will frequently occur in the course of the work.

A species is a class, whether of plants or animals, which has always been known to possess certain distinctive features, affecting in general some important structure or function, which could not have been produced by accidental or external causes.

The horse, ass, and zebra are instances of animals agreeing in broad features, and belonging to the same genus, but presenting sufficiently marked and permanent traits to constitute distinct species. The ox, buffalo, and bison, afford another example of different species. The "apple" and the "pear" may be mentioned as good examples of species in the vegetable kingdom.

A "variety" has been defined to be a deviation from a primitive form, a change from a former state. It usually affects some not very important part or structure, may be referred to the action of external or accidental causes, and, having been produced, may remain permanent or not. The dif-

ferent kinds of eatable greens, including the cauliflower, are "varieties" produced by cultivation, of a plant which grows by the sea-side, the *brassica oleracea*, commonly called the "sea-cabbage." The different apples are merely varieties of the common "crab-apple." In Guinea the dogs and fowls wear a sable livery like the men; and we recently saw a specimen of Indian corn from that country which was perfectly black. The greatest tendency to variation exists in the lowest vegetable structures, especially in ferns. The common "hart's tongue" (*scolopendrium vulgare*) exhibits numerous variations. Its primitive form is a straight and undivided frond, with scarcely any stem. In some instances its fronds have a forked division, in others they are minutely subdivided like parsley; at other times they are very narrow; and occasionally the frond itself is extremely diminutive, but has a long stem.

In the lower forms of animal life, variation from the primitive form seems common. Professor Bell in his work on the British *Crustacea* says, that an extensive salesman informed him that the lobsters brought from different districts "are as varied in appearance and character as a white man and an African," so that a glance at them was sufficient to tell from whence they were brought, the deviation affecting principally the colour.

In the higher classes of the animal kingdom we have illustrations of "variety" in the different breeds of domestic animals: dogs, horses, sheep, oxen, and swine. When we were in Brittany the appearance of the pigs there much astonished and amused us. Instead of having fat bodies and

short legs, like those of England, their bodies are spare and attenuated, and the legs extremely long,—a condition produced in a great measure by want of sufficient nutriment. "No animal," says Kirby, "varies more than the dog; some, as the water-dog, being covered with curled hair almost as thick as the fleece of a sheep, while others, the Turkish dog, are absolutely naked; others again, the greyhound, being very slender, with long slender muzzle and legs,—remarkable for their velocity and quickness of sight; others, lastly, the hound, more robust in form, less swift in motion, with a short obtuse muzzle, depending chiefly on their scent in the pursuit of their prey." Dr. Prichard remarks that there is no difference to be met with in the various races of men, so great as that between the domestic hog and the wild boar. Yet that these are merely varieties of one species is proved in the most satisfactory manner. When Columbus discovered America, a number of swine were carried to the Island of St. Domingo, where they had been previously unknown. The climate was favourable to their propagation, they ran wild in the woods, and their progeny were discovered many years after, having actually reverted to the condition of wild boars,—their tusks prominent, their ears erect, the form of the skull altered, and their bodies covered with thick wool instead of thin hair.

We have thus, we trust, given a tolerably clear idea of what is meant by "species" and "variety," and have also, by noticing the extraordinary varieties observable in many species of the lower animals, diminished greatly the apparent difficulty

of attempting to account for differences of a similar kind in man.

We are now prepared to enter upon the consideration of the question, whether the different races of men are to be regarded as distinct species, and sprung from separate sources, or as merely varieties of one species, and derived from a common source. Upon our decision depends not merely the confirmation of our faith in those Records from which we derive the actuating principles of our conduct, and which impart certainty to our hopes for the future, but also the spirit with which we are to regard mankind; whether we are to consider man, however grotesque his appearance, and degraded his condition, as our brother, or as an alien, with whose nature and necessities we have nothing in common. As we proceed with our inquiry, difficulties apparently insuperable will vanish; philosophy in this department of science will be found to go hand in hand with, and lend support to, revelation; and the instinctive affections which we have entertained towards mankind will be felt and proved to be in harmony with truth.

"God loves from whole to parts, but human soul
Must rise from individual to the whole;
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre moved, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbour, first it will embrace,
His country next, and next all human race!"

CHAPTER II.

VARIETIES OF MAN.—THE CAUCASIAN VARIETY.

We shall now proceed to take a review of what, for the sake of convenience, we shall assume to be varieties of the human race, and, as best adapted for the purpose of popular description, shall adopt the arrangement proposed by Blumenbach, under five principal divisions,—the Caucasian, Mongolian, Ethiopian, Malay, and American.

The Caucasian variety is so termed, because the races comprised under it are supposed to have emanated from those inhabiting the valleys about the mountain-chain of the Caucasus in Western Asia. All the nations of Europe, with the exception of the Laplanders and Finlanders; in Asia, the Persians, Hindoos, Bengalese, and the Arabs; and the Moors, Egyptians, and Abyssinians, of Northern Africa, are included under this head. The Caucasian is characterised by the greatest perfection of external form. He has an oval skull, a high and ample forehead, a prominent nose, and general symmetry of the features of the face; the teeth, lips, and cheek-bones, presenting no undue projection. The stature is of average height, and the limbs are well formed and muscular. Among the Caucasian races we meet with almost every shade of complexion. The natives of Northern Europe have a bright florid tint of the skin, light flaxen hair, and blue eyes; towards the

centre of Europe the tint is less clear and ruddy, and the hair of a deep brown or chestnut colour; and as we proceed further south, under the influence of the warmer climate of Spain, Italy, and Greece, we meet with black hair and eyes, and swarthy complexion. The Arabs vary in hue, but have frequently a very dark tint of skin; and some of the Indian tribes are perfectly black. As we shall notice, in passing, certain distortions practised by different savage tribes, we cannot refrain from an allusion to the practice prevalent among European women, of compressing the chest,—a custom which, although it may be excused on the plea of giving support to the back, is, from the compression of vital organs, prejudicial to health, and the most common cause of deformity.

In moral and intellectual attainments the Caucasians have greatly surpassed the rest of mankind. To them we owe the various and exquisite conceptions of the imagination, embodied in poetry, painting, sculpture, architecture, and music. They have investigated the treasures of the earth, and the wonders of the heavens; and most of the important discoveries and leading principles of natural science are due to them. They have endeavoured to explain the curious and varied phenomena of mind, and out of the intangible have constructed intricate systems of philosophy. They have raised woman to a just equality with man, to the enjoyment of her proper social and domestic position; and they have been the first to spread civilization, and to diffuse far and wide the purifying and ennobling influence of Christianity.

Under the Caucasian variety several races are comprised, whose peculiarities must be slightly touched upon. These races have been arranged under different heads, or stems, in reference partly to supposed descent, but chiefly to the affinities of the languages spoken by them.

The first stem, which is termed the *Semitic*, embraces the Jews, Arabs, Berbers, and the ancient Chaldeans, Assyrians, and Babylonians.

The Jews still exist to the number of three or four millions, and, in fulfilment of the prediction declared respecting them, dispersed among the nations of the earth. They are well-marked people, having a peculiar physiognomy, which it is not very easy to describe. In general, the nose is arched and prominent, frequently falling in the same curve with the forehead, but at times disproportioned to the rest of the features; the cheek-bones are high, and rather prominent, and the contour of the face is narrow and oval. Many observers have noticed the difference of complexion in the Jews inhabiting different countries, and in this superficial feature they approach the natives of such countries. A large number of those in London have gray or blue eyes, with brown hair, and a clear, florid complexion; and we noticed the same complexion in many of the Jews settled in Amsterdam. In the south of Europe they have a swarthy hue of the skin, with dark eyes, and glossy black hair; and in Malabar they are perfectly black, like the Indians; yet this varying tint invests in all cases the same unvarying physiognomy.

The prejudiced and unthinking regard this scattered race as merely a money-getting people, whose

entire thoughts are concentrated upon, and whose existence is devoted to, lucre; and such persons uncharitably think that they are not animated by a soul which can rise above it. But even in their dispersion there have sprung up amongst them minds of the highest order, who have shone in the various departments of literature. In the darkest ages, they formed in mental attainments rather a favourable contrast than otherwise to the people surrounding them; and they had repute in certain arts, especially that of healing,—the skilful leech being met with among the members of this despised and degraded race. Their present condition is to be ascribed quite as much to the persecutions they have sustained, as to the circumstance of their having neither country nor home: and if in bygone ages more charity had been exhibited towards them, a greater number would doubtless have been converted to Christianity. There is every reason to believe that they were to be met with in this country much earlier than is generally supposed, and that they accompanied Phœnician merchants to Cornwall at a period long antecedent to the Norman conquest. The Cornish tin-mines were a source of attraction and wealth to these Phœnician traders; and there is ground for thinking that they may have visited England with Jews in their train, even as early as the days when the wise and illustrious Solomon reigned over Israel. The presence of the Jews in this country, at a very early epoch, is attested by Hebrew sentences and figures met with in the aboriginal Celtic languages, and also in the names of places found at the present day in Cornwall, which prove that some of them had a settlement in this dis-

trict. Scawen notices some of these names, as Bojewan, in St. Just, signifying the Jews' dwelling; Trejewas, the Jews' village; Marazion, the Jews' market. These facts throw some light athwart the obscurity of early English history, and impart an additional interest for us to this peculiar race, by showing the early period at which they were brought into commercial relationship with this country.

The Arab has generally rather sharp features, a high and prominent forehead, aquiline nose, deep-set, dark, warm eyes, and black coarse hair. The complexion is of a swarthy olive, some of the tribes being nearly as black as Negroes, with greater clearness of skin. The general development of muscle and stature seems to depend upon their mode of existence, whether they lead a wandering life as shepherds or adventurers, or a stationary and agricultural mode of existence. The physiognomy of the Arabs in Africa appears to pass into that of the Negro. The Arabs are gloomy, enthusiastic, and austere, and generally strict adherents to the religion of Mahomet, which has been but little favourable to their intellectual progress; in fact, under its influence they have decidedly retrograded.

The Berber language, that spoken by the Berbers and Kabyles, about Tunis and Algiers, is said to belong to the Semitic class. These Berbers live either in the towns, on the plains, or in the mountain districts, are brave, intelligent, and capable of enduring great hardship. They are the people who, of late years, have exhibited so much courage and resistance in their contests with the French. They exhibit much skill, dexterity,

and curious manœuvre, in the use of the musket. They all profess the religion of Mahomet.

The Egyptians, both in respect to their language and physical form, appear to occupy an intermediate position between the Caucasian and the Ethiopian. The modern Copts, or Egyptians, present much variety in their physiognomy and complexion; some have full cheeks, prominent eyes, and nose, and lips; the former flat, the latter thick, and approach the Negro, with a corresponding dusky tint of skin. In others, the features are sharper, more regular, and Caucasian.

The ancient Egyptians were supposed by some writers to have had an African cast of countenance; but in mummies that we have seen unrolled, the features were decidedly Caucasian, with long, curling, brown hair. Dr. Morton, of Philadelphia, has published the result of his examination of an extensive series of skulls brought from Egypt by Mr. Gliddon. He finds that the most prevalent form has features bearing a Grecian character, and to this he gives the name of Pelasgic. A second form, next in frequency, he terms the Egyptian; and in it the nose is prominent, the features sharp and delicate, the eyes rather oblique, the forehead receding, and the hair long and flowing. Another form, much less commonly met with, he terms the Semitic. A less frequent cast of countenance is termed, by Dr. Morton, Negroid, partaking of the Negro features.

It appears, therefore, that the ancient Egyptians had a high physical formation, as indeed we should beforehand have been disposed to believe, from the records they have left us of their mind. The energy with which they opposed and over-

came natural obstacles, so as to ensure both the fertility and safety of their country; the information we derive from their hieroglyphics respecting their thoughts, pursuits, and superstitions; the ruins of their colossal temples, and their vast tombs and pyramids,—all afford speaking evidence of great intellectual power. Most of the different races inhabiting modern Egypt, the Arabs, Turks &c., are Mahometan; but the Copts, the descendants of the ancient race, are chiefly Christian. They live in a degraded state, follow the lowest occupations, and their moral qualities are low, and corresponding to their depressed state, for they are cunning, avaricious, servile, and sensual.

The second great stem is termed the *Indo-European*, and comprises a variety of races connected by the affinity of their languages, the Celts, Saxons, Slavonians, Græco-Latins, in Europe, and the Hindoos, Affghans, Kurds, Armenians and Persians in Asia.

Different tides of population appear, at early epochs, to which history reaches not, to have swept over Europe, the earliest and less resisting inhabitants becoming dispossessed by more energetic and powerful tribes that succeeded in the migratory movement from Western Asia. "In the movement of successive invasions, the most ancient races, reduced to a few families, have deserted the plains, and fled to the mountains, where they have maintained a poor but independent existence; while the invaders, invaded in their turn, have become serfs of the soil in the plains they occupied, from want of a vacant asylum in the impregnable recesses already possessed by those

whom themselves had driven there."* England, or rather Great Britain, still wears the impress of these invasions in the mixed races which people it. The original inhabitants, the Celts, who once occupied the greater part of the country, gave way to the invading Danes and Saxons, who, in their turn, were dispossessed by the Normans, a people also of Saxon origin, having migrated from Norway to the province of Normandy. The greater bulk of the population of England is of mixed Saxon and Norman; while the Celts still maintain their distinctness of race in Wales, the Highlands of Scotland, the Isle of Man, and Ireland. This Celtic family, which once occupied the greater part of Western Europe, is now restricted to the districts just named, and to Brittany. These are the only countries where the language is spoken; and in Brittany and Wales it is maintained in so pure a state, that the Welsh and Bas-Bretons are said to be capable of understanding one another. Cornwall seems also to have been a stronghold of the Celts; but the dialect is not now to be met with there. This province of Cornwall is, in many respects, invested with interest, for its rich tin mines ever proved a source of attraction to foreign traders and adventurers, drawing over Jews and Phœnicians, and other merchants. It is matter of history, too, that Christianity was first introduced into England in Cornwall by the traders from the East, long before St. Augustin entered upon his mission.

The Celtic races have usually dark hair and eyes, high cheek-bones, a sallow complexion, average stature, and slimness of figure. They

* Thierry's Norman Conquest.

possess great rapidity of thought, restlessness, and activity of mind, and some degree of volatility; are enthusiastic, imaginative, distinguished rather by brilliancy than by solidity of mind. They have considerable national pride, and are much attached to the legends intertwined with their historical records.

There is nothing more calculated to awaken interest and reflection than the spectacle of the Celts in Brittany. Speaking their peculiar dialect, wearing the costume of some centuries back, and cherishing the manners and superstitions of their forefathers, they are in happy unison with the numerous and mysterious remains of Druidism scattered over their country.

The Celtic character, more or less modified, may be observed in the Highlanders, the Welsh, and the Irish. The natives of France, Belgium, Spain, Portugal, and part of Italy, are of mixed Celtic origin.

The Teutonic, or Saxon, races extend over England, part of Scotland, Holland, Germany, Norway, Sweden, and Denmark. They are generally tall of stature, of large and muscular make, with fair ruddy complexion, light hair, and blue or gray eyes. They present also peculiar mental and moral qualities, in which they stand rather strongly contrasted with the Celts. Wanting the brilliancy of the latter, they have greater clearness and soundness of judgment; and the imagination is kept more under control. They are also less excitable and irritable in their temperament, and well adapted for sustained energy and enterprise.

The Slavonic race occupies the eastern side of Europe, and comprehends the Russians, Poles,

Bohemians, Dalmatians, and the larger part of the population of Hungary, the dominant class in this country being of the same stock with the Laplanders. "The various tribes of this race differ among themselves, the variety being apparently in relation to climate and other local circumstances; and this variety is much greater than any that can be traced between the Slavic nations in general and other Europeans. In the south-eastern parts of their abode, the Slavonians are of dark complexion, with black eyes and hair; this is the fact with respect to the Croats, Servians, and proper Slavonians. The Poles vary in complexion; many of them are of dark eyes and hair, of tall and well made figures. The Northern Russians are very fair."*

The Slavonians of Russia, since the time of Peter the Great, have emerged, as a nation, from barbarism; but the bulk of the people exist in a state of serfdom, with its attendant moral and mental degradation. The Russian nobles are intelligent, gifted, and refined; but the slaves, whether belonging to the crown or to private owners, have few qualities left, save the patience and endurance necessary to sustain their lot, and the craftiness and dissimulation which slavery naturally engenders. The eastern or Asiatic origin of the Slavonians is proved by the affinities which their language presents with the Sanscrit, and by the resemblance between the superstitions of their ancestors and those of the Hindoos.

The ethnology of Greece and Italy is involved in considerable obscurity, and the questions con-

* "Natural History of Man," by J. Prichard, M.D.

nected therewith have at best met with but unsatisfactory solution. In the early colonization of both countries, a people termed Pelasgi, who appear to have migrated from Asia, have figured conspicuously. The Etruscans seem to have settled on the western coast of Italy at a remote epoch, and to have indicated in their customs and religious practices an alliance with the natives of India. Other distinct races had migrated to this country at still earlier periods, but all trace of their movements is lost in the obscurity of ages, and the people themselves have become merged in the Italian nation.

Although they are no longer inspired by the genius of their ancestors, the modern Greeks are said still to exhibit the regular features and dignified bearing which are transmitted to us in the remains of Grecian sculpture.

Dr. Edwards noticed two characteristic types of countenance to be met with in Italy,—the one which he calls the Gaulish type, prevalent in Tuscany and upper Italy; the other, the Roman type, met with beyond the Tiber. The latter is characterised by a bulky, square head, a low but large and prominent forehead, squarish features, and a thick-set figure; while the Italians in general have finely formed features, rather high foreheads, and graceful forms.

Stretching between the Caspian and the Black Seas is the lofty mountain district of Caucasus, giving the name to this variety, and occupied by various tribes, but principally by the Circassians and Georgians, who inhabit the fertile beautiful valleys to the north and south of the chain. Amongst them humanity assumes its highest phy-

Page 18.

HEAD OF ANCIENT ROMAN.

sical phase, for these races have ever been renowned for the fine symmetrical form of the men, and the attractive beauty of the women. The Circassians, being exposed to the tempering northern breezes, are fairer-complexioned than the Georgians; but the latter have handsomer features. The mind and qualities of heart of these races scarcely harmonise with their physical aspect. They have never exhibited more than a very moderate degree of intelligence, and have no national literature. They are a bold hardy race, hospitable and courageous, but revengeful.

The kingdom of Cabul, to the east of Persia, and adjoining Hindoostan, is occupied chiefly by the Affghans, who differ materially from the races by whom they are surrounded. Their features are coarser than those of the Persians and Hindoos; their cheek-bones are high; and their complexion is a brownish black, but varying, and sometimes comparatively fair. They are not far advanced in civilization; but the boldness and ruggedness of their manners is rendered attractive by their bravery, hospitality, single-mindedness, and love of independence. Their language is peculiar, as are also their manners, dress, and habits. Some of them live in tents, lead a pastoral life, and are addicted to hunting, and other rustic sports. They have no very important national productions in the way of literature; the poetry, perhaps, ranking higher than the other efforts of Affghan genius. Education is very general throughout the kingdom of Cabul, embracing languages, divinity, the study of law, and other branches of learning. The Affghans are all Mahometans.

The modern Persians are well formed, with handsome features, dark hair and eyes, and olive complexion. Despite the despotism of which they are the subjects, they are gay, vivacious, and imaginative. They are passionately addicted to poetry and light literature, and have made some advancement in different sciences. Over the land of the fire-worshippers, Mahometanism now extends its sway; while the ancient race are met with, under the name of Parsees, in Hindoostan.

Independently of the interest which attaches to India as one of the most important possessions of Great Britain, it is invested with even higher interest as the cradle of literature and philosophy, at a period long antecedent to the palmy days of Greece. To the ethnologist, too, there is much attraction in the contemplation of the Hindoo people, in their peculiar manners, their remarkable preservation of caste, and their gorgeous superstition, deriving importance from its imposing pageantry, and the colossal and highly decorated temples dedicated to its rites. The Hindoos have generally features not differing from those of Europeans. The forehead is high and narrow, the eyebrows arched, the nose prominent, and the face oval and symmetrical. The figure is spare and delicate, and the complexion presents every possible variety, the Brahmins being usually fairer and better formed than the lower castes. With respect to the different shades of skin, Bishop Heber in his Journal in India observes: "It is not merely the difference of exposure, since this variety of tint is visible in the fishermen, who are naked all alike. Nor does it depend on caste, since very high caste Brahmins are sometimes

black, while those of lower caste are comparatively fair. It seems, therefore, to be an accidental difference, like that of light and dark complexions in Europe; though where so much of the body is exposed to sight, it becomes more striking here than in our own country."

The Hindoos, as is well known, are divided into four principal castes, the sacerdotal or Brahmins; the military, called Cshatryas; the third embracing the trading people, who are termed Vaisyas; and the lowest caste, the Sudras, employed in drudgery and labour, and extremely poor and degraded. The advantages of education are almost confined to the higher castes, whose interest it evidently is to repress any effort at advancement in the others. Even the Brahmins are now very ignorant, and almost all their literary and scientific productions are of ancient date. The Hindoos at an early period possessed some knowledge of astronomy, had made considerable progress in mathematics, and had a pretty accurate account of the geological periods of the earth's formation. Their literature comprises several epic poems of immense length, and of sacred character: they excelled in love-poems and romances, and to them we owe the fascinating tales of "The Thousand and One Nights."

The Hindoo superstition is of a remarkable and complicated character. The Supreme Being, worshipped under his three attributes, of Creator, Preserver, and Destroyer, is alluded to in the sacred books, the Vedas, in the following strain. "What the sun and light are to this visible world, that are the supreme good and truth to the intellectual and invisible universe; and as our corporeal

eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditating on the light of truth which emanates from the Being of beings; that is the light by which alone our minds can be directed in the path to beatitude." * Such is the notion of Divinity as expressed in the Vedas; but, alas! the spirituality is in practice lost sight of, and the Divine attributes are embodied in the material forms of Brahma, Vishnu, and Siva, whom the mass of the people regard as mortal in their actions and propensities. Besides this triune deity they worship other idols, male and female, as well as the elements, and some of the heavenly bodies; the sun under the name of Surya; Pavana, the god of winds; and Varuna, the god of the ocean. They believe in the transmigration, or passage of the soul after death into other bodies, chiefly animals, many of which are in consequence held sacred; and they also entertain a belief in future abodes of misery and bliss. Their religion enjoins fasting and penance. The devotees live exclusively upon alms, and endeavour to outvie each other in the torture and wretchedness to which they expose themselves—braving the fury of the elements, maintaining for months, or even years, painful attitudes, till the limbs get stiff and motionless; and even perpetrating suicide in the most appalling manner; wives ascending the funeral pile of their husbands, the devotee throwing himself, on some festal occasion, under the car of Juggernaut, and getting crushed to death! Under British sway the horrors of the religion have in great measure disappeared.

* Sir W. Jones's "Asiatic Researches."

Much that is decidedly bad is blended in the Hindoo nature with many excellent qualities. Bishop Heber takes a favourable view of their moral character, and says that the "national temper is good, gentle, and kind; they are sober, industrious, affectionate to their relations; generally speaking faithful to their masters; easily attached by kindness and confidence." Others, well acquainted with them, say that their more attractive features are too often a cloak for dissimulation and falsehood. There are other races in India, the Rhajpoots, Bheels, &c., distinct from the Hindoos; but we shall merely notice the Pariahs. This unfortunate race are outcasts from their fellow-men, living, in districts appropriated to them outside the towns, in filth and poverty, employed in the most degrading occupations, and their very presence regarded as contaminating by the higher castes.

It is a curious circumstance, that a similar proscribed race is met with in Europe—in the southern districts of France, and the north of Spain. They are termed Cagots, and some doubt exists as to their origin. There is nothing remarkable about their features, their only physical peculiarity being that they have a deficiency of the lobe of the ear. Like the Pariahs, they are outcasts, occupying the dirtiest quarters and suburbs of towns, and regarded with loathing by the other inhabitants, who decline intercourse with them, refuse to eat the same food, or drink the same water, and even to receive with them the sacrament of the Lord's Supper and other religious rites.

Pleasingly associated with our earliest enjoyment of Nature, with heaths, green lanes, and

sylvan dells, are the wandering Gypsy tribe. Who can have forgotten the feeling of interest, not unmixed with fear, with which, when a child, in strolling through some beautiful and retired part of the country, he came suddenly upon an encampment of these vagrants? Their fascinating influence upon the gay thoughtlessness of infancy

GYPSY TENT.

was blended with mysterious dread, from the tales of child-stealing and plunder in which they figured as the heroes and heroines. Leading an ever-roving life, the Gypsies pitch their tents in the most lovely and sequestered spots, having Nature's verdure for their carpet, and the branches of the

wide-spreading beech, or venerable oak, for their canopy. Seldom remaining long stationary, their impress is left in the burnt turf and scattered fragments on the spot where they have encamped, and in the neighbourhood, too often, by acts of pilfering and depredation. The word Gypsy is corrupted from "Egyptian," for they were imagined to have come from Egypt. Scattered in detached families over different parts of the earth, the Gypsies bear in their manners, dialect, and physiognomy, evident traces of Oriental origin. They are known by various names in different countries, being termed Bohemians in France, Gitanos in Spain, and Zingari in Turkey. They seem to have been first observed in Europe in the fourteenth or fifteenth century, and one of the earliest notices of them is by a French writer. "On the 17th of April, 1427, appeared in Paris twelve penitents of Egypt, driven from thence by the Saracens; they brought in their company one hundred and twenty persons; they took up their quarters in La Chapelle, whither the people flocked in crowds to visit them. They had their ears pierced, from which depended a ring of silver; their hair was black and crispy, and their women were extremely filthy, and were sorceresses who told fortunes." When they first appeared in Germany, they represented themselves as Egyptians doing penance for having refused hospitality to the Virgin and Son, and condemned for their unbelief to wander over the earth for a period of seven years.

Their origin is involved in much uncertainty, but their language seems to ally them to the Hindoos. Their features are striking; and there

is no race better marked, or preserving more permanently its characteristic traits, whether they are observed in the warm climate of India, in the south of Europe, or in our own temperate region. The Gypsy has an oval face, large dark eyes, with a staring expression, some thickness of the lips, black hair, and a swarthy, or rather olive complexion. The women, in youth, have frequently handsome features; and the men are of middle stature, well-made, and muscular. Their moral qualities are not less peculiar than their physical. They maintain their distinctness in great measure by not intermarrying with other races; and to abstain from such intermarriage is one of the most cogent of their laws. On the subject of religion they are ignorant and indifferent; and, according to Mr. Borrow, they are little better than atheists; the only idea entertained of immortality, by many of them, consisting in a belief in the Hindoo doctrine of transmigration of souls. Those in this country, according to the writer just mentioned, usually profess adherence to the doctrines of the Church of England, and are extremely particular about the rites of baptism and burial, but have no vivifying spirit of religion. They are excessively indolent and filthy in their habits. They lead a wandering and precarious existence, subsisting either by fortune-telling, upon the credulity of the weak, or else by pilfering; the only creditable occupations they have ever been known to engage in, being tinkering, and horse-dealing. They have ever pretended to be adepts in the art of chiromancy, or telling the condition and prospects of the individual by studying the appearance and arrangement of the

lines upon the palm of the hand; and they are also supposed by the superstitious to be possessed of the "evil eye," the power of inflicting misfortune, or disease, by their glance. The life of the Gypsy, is an epitome of the various moral causes which can retard the social and intellectual progress of man. The most degraded savage is more reclaimable than he; acknowledging no ruler, and attached to no country, he respects the laws of none; half-fatalist, he is indifferent to his lot; the hopes of religion arouse not his better nature, its warnings inspire him with no dread of futurity. Mr. Borrow states that the number of Gypsies in this country does not exceed 2000, and that they are on the decrease. We close our remarks upon them with the striking picture drawn by Cowper in his Task:—

"Hard-faring race!
They pick their fuel out of every hedge,
Which, kindled with dry leaves, just saves, unquench'd,
The spark of life. The sportive wind blows wide
Their fluttering rags, and shows a tawny skin,
The vellum of the pedigree they claim.
Great skill have they in palmistry, and more
To conjure clean away the gold they touch,
Conveying worthless dross into its place;
Loud when they beg, dumb only when they steal.
Strange! that a creature rational, and cast
In human mould, should brutalize by choice
His nature; and though capable of arts,
By which the world might profit, and himself,
Self-banish'd from society, prefer
Such squalid sloth to honourable toil!"

CHAPTER III.

THE MONGOLIAN VARIETY.

FROM rice-paper drawings, ivory carvings, the figures in tea-shops, or from having now and then seen a native specimen, every one is pretty well acquainted with the face of the Chinese. A flat visage, eyes set very obliquely in the head, and giving great quaintness of expression, cheek-bones projecting laterally, a flat nose, lips rather thick and pouting slightly, and the absence of beard, are the features which distinguish the inhabitant of "the Celestial Empire." The skull and forehead are generally fairly shaped; the nose, mouth, cheeks, and chin fall nearly in the same plane; and, looking at the face in profile, the eye almost touches the line of the nose. The peculiar appearance of the head seems as if it were produced by pressure applied before and behind. This physiognomy is not peculiar to the Chinese, but is also met with in the Mongol tribes of Central Asia, from whom, indeed, the term Mongolian is derived. This variety embraces various tribes scattered over the north of Asia, the natives of Kamtschatka, the Laplanders, and Finlanders, in Europe; and the Esquimaux, inhabiting the regions of perpetual frosts and snow, in North America. Under this head, in respect of their physical peculiarities, we may place the Hottentots and Bushmen of

Page 28.

A CHINESE.

Southern Africa. The Mongolian is in general of rather diminutive stature; the limbs, with the hands and feet, are small, the latter being rendered unnaturally so by the Chinese women, who subject them to pressure in early childhood. The complexion of the Mongolian races is sallow, or of olive tint; the eyes are dark and small; and the hair is black, long, and glossy.

For ages China was but little known to the rest of the world; but more extended intercourse has been the means of revealing some of its mysteries; and, of late, exhibitions and Chinese junks have enabled most people to form some acquaintance with the productions, manners, and customs of this interesting and secluded country.

With the "fashionables" of Pekin, slimness and delicacy of figure in woman is a mark of beauty; while, on the other hand, the men are regarded by the fair sex with indifference, and even contempt, unless they have the good fortune to be corpulent. Sir John Davis says that a man who could not fill his chair well was called "short measure." This recalls what we have somewhere read of the Mogul princes, who were valued by their subjects in proportion to their bulk. Every year they were weighed, and, if found to have increased, great public rejoicings ensued!

The moral peculiarities of the Chinese are of a very qualified character. Patient, industrious, cheerful, and given to peace, they however place interest before honour, and, with strangers, are false and dissembling, vindictive and dastardly. Custom being with them omnipotent, we may understand why they have for centuries made comparatively little progress, although at an early

losophical tendency, and is fashionable and powerful, because it lays the greatest stress on the duty of son to father, of the lower to the higher classes, and of all to the emperor.

The Japanese and Indo-Chinese resemble the Chinese in their physical character, and have derived from them their arts and customs.

There are several races who lead a wandering life, scattered over the table-lands of Central Asia, the Turks, the Mongolians, and the Tungousians, derived from the stock of the Hiong-nu. Of these the Turks have the marked Mongolian features; but those of Europe, apparently from the influence of civilization, have assumed the Caucasian type. The features of the Mongols are coarser and more angular than those of the Chinese. The Kalmucks, who rove about in hordes over the steppes of the Caspian sea, have oblique eyes, noses depressed at the forehead, prominent cheek-bones, dark hair, and a yellowish-brown complexion, with extremely large ears. They are spare and short of stature. A writer, well acquainted with them, says, that "among the Asiatic races there is none whose features are so distinctly characterized as those of the Mongols. Paint one individual and you paint the whole nation. In 1815, the celebrated painter, Isabey, after seeing a great number of Kalmucks, observed so striking a resemblance between them, that having to take the likeness of Prince Tumene, and perceiving that the prince was very restless at the last sittings, he begged him to send one of his servants in his stead. In that way the painter finished the portrait, which turned out to be a most striking likeness." *

* Travels in the Steppes of the Caspian, X. H. de Hell.

The Kalmucks are ingenuous, hospitable, brave, independent, and patient of hardship and fatigue. With the exception of their priests and nobles, they are plunged in perfect ignorance. They follow the religion of Buddhism, under the sway of the high priest, or Grand Lama; the Lamite priests having modified it to suit their purposes. Numerous inferior idols are introduced into the religion: they believe in the transmigration of souls, and entertain peculiar and degrading notions respecting a future state.

The Samoiedes, Ostiaks, and other tribes inhabiting the cold regions to the north of Asia, and the natives of Kamtschatka, have in a more or less marked degree the Mongolian peculiarities. The Laplanders also are embraced under this head. They are short, stout, have dark hair, and a brownish hue of the skin. Their eyes appear small, and are subject to a weakness which is caused by exposure to the fumes of smoke from the fires in their confined huts. A similar cause induces the same appearance in the American Indians. The Laplanders are said to be suspicious and inhospitable; but they are honest, and free from the more degrading passions of humanity. They are extremely superstitious, but have all been brought under the influence of Christianity, and zealously practise its rituals. The Esquimaux inhabiting the desolate, sterile polar regions of North America, are diminutive in stature, have a dingy yellow complexion, and very broad countenances. The skull has a peculiar form; the cheek-bones project to a great extent laterally, the orbits are wide and deep, the forehead is low and rising to a point, and the lower

jaw is large and spacious, giving attachment to the powerful muscles of mastication necessary for the diet in which they are wont to luxuriate.

ESQUIMAUX SKULL.

Front View.

View of Vertex.

They live almost exclusively on animal food; and travellers of undoubted veracity affirm that they will daily devour ten or twelve pounds, if they can get it. Capt. Lyon states that after a long fast, on falling in with a supply of seal or whale's blubber, they will gorge till they are filled to the very mouth, and then lie down in a state of torpor until the mass is digested.

In those bleak and sterile regions, however, so uncongenial to vegetable life, man can meet with little else than animal food, and moreover, under exposure to intense cold, this is best adapted to maintain the temperature of his body, and promote his physical vigour.

The Esquimaux believe in spirits of good and of evil, the principal being Torngarsuk, who lives with his mother in a subterranean abode. Their ideas of futurity are associated in a remarkable manner with their physical condition. "They believed in a future existence, which is to be without end. This elysium was placed by them in the abysses of the ocean, to which the deep cavities of rocks are avenues. There dwells the great spirit Torngarsuk, and his mother, under a joyous and perpetual summer, where a shining sun is obscured by no night: there is a fine limpid stream abounding with fine seals, fish, and fowls, easy to be caught, and even to be found boiling alive in a great kettle. But these seats of the gods can be approached only by those who have displayed great courage and address, who have mastered many seals, and undergone hardships, have been drowned in the sea, or by women who have died in child-bed. Here is obviously the persuasion that virtue, bravery at least, is rewarded in the future life. Before the disembodied soul enters Torngarsuk's realm, it undergoes a sort of purgation by sliding, five days or longer, down a rugged rock, which is thereby full of gore."*

Not very long back there was an exhibition in London at once interesting and painful—interesting, as furnishing the occasion of studying a new phase of humanity; painful, from the reflection that there should exist on the earth beings entitled to claim kindred with us, yet in such a state of degradation. The exhibition was that of the Bushmen or Bosjesmans, whom, with the Hottentots, we have placed in this division, although

* Prichard's "Nat. History of Man."

from their peculiarities they almost deserve to be regarded as a distinct variety. Through the kindness of Mr. Bishop, who brought them to the country, we were enabled to take a sketch of them, and one is depicted in the annexed woodcut.

The features are on a small scale, but more in accordance with the Mongolian than any other type. The forehead is low, but not very retiring; the nose is flat, and much expanded at the nostrils; the cheek-bones are high and prominent, the lips are thick, like those of the Negro; and the eyes are oblique and wide apart, and have a remarkably restless and cunning expression. The hair has a very curious appearance, growing in little woolly patches twisted cork-screw fashion, and separated by intervening, perfectly bald spaces. The hands and feet are small and symmetrical; but in consequence of the length and curve of the nails, the former have a claw-like aspect. The Bushmen are very short in stature, their height varying from four feet two or three inches to five feet and a half. Their complexion is of a yellowish brown hue; but their appearance is much modified by grease, dirt, and at times by colour, with which they delight to beautify themselves. We shall dwell a little upon this peculiar race, because most of our readers must have been induced to pay a visit to the specimens that were recently exhibited, and also from the circumstance, that, in many respects, they may be regarded as constituting the very lowest grade of humanity.

That they present the spectacle of man in a state of untutored nature we deny, for they may

Page 36.

A BUSHMAN.

be said to be degraded from the condition and dignity of men, having for centuries been hunted down like beasts of prey. The impression of Sir John Barrow and other enlightened travellers is, that the Bushman is "neither more nor less than a degraded, blighted, pigmy Hottentot; reduced, perhaps, to his present condition by a constant state of destitution and starvation." Expelled by Europeans and Kafirs from a richer soil, they have roamed for ages in small hordes over the barren and unproductive wildernesses north of the Cape in South Africa, where, in order to avoid their pursuers, or procure the means of subsistence, their life has been one of unceasing watchfulness and movement. Like the roving Kalmucks, they possess the keenest sense of sight and hearing. They can see objects at a distance, when Europeans are obliged to have recourse to their telescopes; and Dr. Knox states that they could distinguish the aperture in the poison-fang of the serpent, which he could make out only by the aid of a powerful magnifying glass. Searching for subsistence, or eluding an enemy, constitute with them the sole business—and eating, drinking, smoking, and dancing to monotonous measure, the sole pleasure of existence.

After long abstinence, they, by good luck, meet with some animal: they then gorge to excess, and lie down in a state of torpor which lasts for days, when hunger recurs and prompts them to renewed activity. Their moral qualities, as might be expected, are of the lowest order. Having no social tie of any kind, they have but few objects on which to expend the affections.

Matrimonial union is inconstant; and although the mother evinces an instinctive love for her children, infanticide is frequently practised as a matter of convenience. That they are possessed of intelligence, is shown by the craftiness and ingenuity they evince in the chase or in entrapping their prey. Their patience in waiting for prey is most enduring. Covering themselves with dirt, so as to identify their bodies with the ground, they lie perfectly motionless for hours, carefully watching the opportunity of discharging their poisoned arrows. They seem likely, however, to have formidable rivals in our modern deer-stalkers, some of whom have been known to lie on the ground in perfect silence from morning to evening, anxiously expecting the appearance of a stag. Mr. Scrope, too, in half-sportive tone, recommends the sportsman to have his head shaved and rubbed over with peat, in order more completely to identify himself with the earth.

We may, perhaps, entertain pity for the condition of the Esquimaux and the Bushman; but a kind and beneficent Providence seems to have established, everywhere, the reign of contentment. Indeed, in every quarter of our globe the savage evinces such pleasurable enjoyment of existence, that, were we not actuated by higher concern than for his temporal wants, we might even be content to leave him to his lot. If the Esquimaux were transported to a tropical palm-grove in a warm, luxurious climate, where nature, with lavish hand, supplies man's wants, he would sigh for his barren land of frost and snow, and the luscious fruits spread before him would be in-

sipid compared with a repast of seal's flesh and blubber. Happiness is ever the rule, misery the exception! Man clings with fond tenacity to his father-land, and to the customs and habits in which he has been educated; and even in that direst state, slavery, there is scope for those affections and sympathies which render life not merely endurable, but cherishable.

"But where to find that happiest spot below,
Who can direct, when all pretend to know?
The shuddering tenant of the frigid zone
Boldly proclaims that happiest spot his own:
Extols the treasures of his stormy seas,
And his long nights of revelry and ease.
The naked negro, panting at the line,
Boasts of his golden sands and palmy wine,
Basks in the glade or stems the tepid wave,
And thanks his gods for all the good they gave.
Such is the patriot's boast, where'er we roam,
His first, best country ever is at home.
And yet, perhaps, if countries we compare,
And estimate the blessings which they share,
Though patriots flatter, still shall wisdom find
An equal portion dealt to all mankind.
As different good, by art or nature given
To different nations, makes their blessings even."

CHAPTER IV.

THE ETHIOPIAN VARIETY.

THAT vast continent of Africa, with its trackless deserts of scorching sand; its broad-flowing rivers, in whose waters disport the crocodile and hippopotamus; its mountains and forests, abounding in ferocious beasts of prey and gigantic serpents; and its extensive plains, over which roam the ostrich and giraffe,—is invested with an air of mystery as well as interest. A feeling of deep interest attaches also to the races of human beings which people its habitable portions,—races distinguished by their degraded condition and savage habits no less than by their dark complexion and peculiar features. With the exception of the Egyptians, Moors, Arabs, and Abyssinians, in the north; and the Hottentots and Bushmen, towards the south, all the natives of Africa present, in more or less striking degree, that characteristic variety of external form which has been called the Ethiopian, or Negro. The Mongolian skull seems to owe its peculiar shape to pressure applied before and behind. The shape of the Negro skull, on the contrary, seems as if produced by pressure applied at the sides, so as to squeeze it out in front. The brain-case depends somewhat behind; the forehead is narrow and retreating; the nose is flat, with widely expanded nostrils; the cheek-bones project forwards; the

A NEGRO. Page 40.

jaws and teeth are very prominent; and the lips are remarkably thick and pouting. The eyelids are frequently partially closed, and the eyes weak, which arises, no doubt, from exposure to the intense action of the sun's rays. In stature the Negro races are above the average; their limbs are long; and their hands and feet, the latter especially, are large and clumsy; the neck, chest, and shoulders, however, usually exhibit much symmetry and regularity of formation. The colour varies from jet-black to a dirty brown; the skin is generally bright and glossy; and the hair is coarse, twisted and woolly. The Foulahs, inhabiting the mountainous regions about Senegambia, are of lighter complexion and handsomer features than the surrounding races. It must be admitted that the moral and intellectual qualities of the Negroes are of a very low order; but the powers and energy they have occasionally evinced lead us not to despair of their improvement, and convince us that their degradation is due to the long continued influence of depressing moral and physical causes. The eye, which has hitherto expressed sleepiness and sensuality, may yet, if rightly directed, be taught to glance heavenward. With the Negro, instinct seems to preponderate over mind, and he exhibits, in excess, the animal affections and passions. Generous, hospitable, capable of attachment and gratitude, he is at the same time naturally indolent, sensual, and apathetic, though, when roused, equal to sustained labour and fatigue. In warring with neighbouring tribes, the Negroes, like other savages, are sanguinary and cruel; and, in peace, the exercise of their superstitions is attended

with the horrible practice of immolating human victims. In all the Negro states agriculture is followed, and in many of them there are excellent manufactures of cotton cloths and mats. The Negroes are passionately addicted to dancing and a rude discordant kind of music; and they frequently indulge in these popular amusements from sunset to sunrise. Even in the higher powers of mind the black man is not entirely deficient, being often possessed of much forcible natural eloquence, and occasionally a facility of poetical composition, which, it must be allowed, is not in general of any high order.

The Kafirs inhabiting the district north-east of the Cape in South Africa, are a well-formed, tall, muscular race, with the woolly hair and thick lips of the Negro, but with the lofty forehead and prominent nose of the European. By their intelligence, courage, and military prowess, these Kafirs have long proved formidable obstacles to the maintenance of European sway in Southern Africa. Mentally, as well as physically, they are a superior race, and, to use the words of a traveller, "they ride upon elephants and climb into their houses like gods." These gods, be it observed, are the white men, whom, for their superior attainments, they honour with this appellation.

Christianity and Mahometanism, especially the latter, have made great progress among the Negro races; but among those tribes to whom the influence of the above religions has not extended, there still exists their rude superstition. They believe in a Supreme Being as the creator of all, their ruler and preserver, and the author of good.

But their belief in this Being is not very practical, for it is merged in the idolatry of a host of inferior deities, chiefly of material nature. These are regarded as the mediators between man and the Deity, and are generally known by the name of "Fetisses." They are either of a national or individual character. One nation worships a tiger, another, an elephant's tooth, and some pay homage to serpents of gigantic size. Each man, too, chooses his own particular fetis, a kind of household god, after notions purely fanciful, but it usually consists of some object in nature: this he carries about with him, offers to it prayers and sacrifices, believes that it is capable of understanding and gratifying his wants, and preserving him from evil, and the spirit of evil. The manufacture and sale of fetisses is a source of considerable profit to the priests of the religion. On different occasions, either of public sorrow or rejoicing, various sacrifices, oxen, sheep, goats, yams, and even human victims are offered to the national deity. The King of Dahomey is said to have sacrificed to his god, in gratitude for victory, 4000 captive Fidans. Prayers are offered at different times, and for different objects. "They pray, as the Amina Negroes told me, in every time of need. They pray at the rising and setting of the sun, on eating and drinking, and when they go to war: even in the midst of contest the Amina sing songs to their god, whom they seek to move to their assistance by appealing to his paternal duty. The daily prayer of a Watja Negress was, 'O God, I know thee not, but thou knowest me; thy assistance is necessary to me.' At meals they say, 'O, God, thou hast given us this, thou hast

made it grow;' and when they work, 'O God, thou hast caused that I should have strength to do this.' The Lember pray in the morning, 'O, God, help us; we know not whether we shall live to-morrow; we are in thy hand.' The Mandingo pray also for their deceased friends. They pray in the presence of their idols and fetisses. The solemn prayers which are made by a tribe or nation, are accompanied by dancing to the sound of instruments, and are pronounced with terrific cries. The Akkran frequently interrupt their dances by kneeling down. The requests which they make to God refer to their bodies, health, good weather, rich harvests, victory over their enemies, and such things. In a continued dry season, the Wawa assemble in a melancholy procession, whilst they bind leaves upon their bodies and heads, before the schambeo-house, in which the tiger is worshipped as a god. With howling and lamentation they represent to him their necessity, and pray that he will cause it to rain, since they must all otherwise die of hunger. Among the Loango, upon a similar occasion, an offering of cattle is brought. When this is accomplished, with the customary ceremonies, the priest, who is also an enchanter, desires the people to hasten home, and not to be surprised by rain.

"Among the Konomanti negroes, the women go in procession to their priest, whom they call 'Belum,' bring him all sorts of fruit, and beg him to procure them rain. The Watja beseech the new moon to give them strength for labour, and the Amina even request their god to pay their debts." * The Negroes believe in the immortality

* Oldendorp, quoted by Dr. Prichard.

of the soul, and some of them in the doctrine of transmigration of the soul into other bodies, those of animals or men. Their ideas of futurity are quite of a sensual character. They fancy that the next world will differ but little from the present, and that they will experience the same necessities, the same joys and sorrows, that they do now. It is in accordance with this notion, that, when they bury an individual, they place food and money in his grave, and sometimes even immolate and inter with him his wives and slaves, to keep him company on the untried journey.

Under the Ethiopian variety, we must notice the various tribes of Oceanic Negroes and the Alfourous. The former are found in New Guinea, the Philippines, the Fiji, New Britain, Solomon's and other islands; the latter in some parts of New Guinea, and in Australia.

The natives of New Guinea are termed Papuas, are a mixed Negro race, and seem to be scarcely a remove above the natives of Australia. They are generally more pleasing in appearance than the African negro: the skin is of a dark, sooty brown colour, their stature is tall, and their figures are slight, and not wanting in symmetry. The lips are moderately thin, the nose is rather prominent, the hair is woolly, twisted, and bushy, and, in many Papua tribes, mop-like, and standing out at great length from the head. Some of the inhabitants of New Guinea are of more degraded aspect, being short in stature, ill-developed, and having thick lips and a repulsive physiognomy. Other native tribes of this large and little explored island are allied to the Australian Alfourous

and like them practise tattooing. New Guinea luxuriating, as it probably does through the greater part of its extent, in vegetable productions, its forests abounding in luscious and nutritious fruits, and the waters that lave its shores teeming with fish, we may easily account for the apathy and ignorance of its natives. They evince, however, some ingenuity in the construction of their huts, which are frequently built upon piles over the water. Possibly from the want of opportunity for inquiry into such matters, travellers have given us but very scanty information respecting the superstitions of the Papuans of Guinea; but enough has been observed to show that they practise them in some form or other.

The natives of the Fiji Islands are tall, well-formed, but nearly black, and usually with flat noses, thick lips, and frizzled hair. They have made some progress in various useful arts, but their moral character is exceedingly degraded, and they are savage and ferocious in the extreme. They worship several idols. The principal one, Udengei, to whom they give the form of a great serpent, is regarded as their judge in another world; but "all spirits are not able to reach his abode. A great giant stands in the way, and attempts to wound them, and wounded spirits cannot appear before Udengei; they wander about the mountains." This deity has sons and grandsons, who perform different offices. The Fijians believe in evil spirits who have subterranean abodes. They sacrifice human victims in the most revolting manner on various occasions; and besides this sacrifice for religious purposes they have a practice of strangling the sick and infirm.

When a man dies, his wives, for they are polygamists, are strangled that they may bear him company into futurity.

The Negro features appear more or less modified in the Alfourous, tribes met with, as we have just said, in some parts of New Guinea, in the islands of the group called New Hebrides, and constituting the natives of Australia. The aboriginal inhabitants of Australia present much variety in their features. Usually there is a considerable depression where the nose joins the forehead; and the bones of the nose are broad and flat, in consequence of which the face has greater breadth, and the cheek-bones project. Their hair is black, and straight or curled, not woolly as in the true Negro; and their skin is of a dark blackish-brown colour, but seldom black, often besmeared with dirt and ochre, and marked with long scars. "Their heads are not wanting in the perceptive qualities, though in the reflective they are deficient; sight and hearing, for instance, are enjoyed in much greater perfection by the New Hollander than by the New Zealander; the former can trace the footsteps of their enemies over any distance, and in places which would not afford the slightest indication to the eye of an European, or even of a New Zealander: thus showing that the mere perceptive faculties are always more perfect in savages, and some animals, than in civilized man; and the greater the advance towards intelligence and the refinements of civilization, the less perfect are the indications of the unaided senses." *

What with his naturally unpleasing physiog-

* "South Australia," by G. F. Angas.

nomy, his ill-developed and unsymmetrical limbs, the rude tattooing with which he scores his body, the dirt and paint with which he besmears himself, and his frequently half-famished state, the whole appearance of the Australian is represented by travellers as being extremely repulsive. He lives in huts made of boughs or bark, and looks to the natural produce of the soil, the reptiles with which it teems, or the proceeds of fishing, for his sustenance.

The tattooing with which the Australian decorates his body, is produced by making long transverse incisions, the wounds are then widened and filled with clay to prevent their healing too rapidly, and by this process there results a prominent, hard, whitish scar. The men frequently have the cartilage of the nose perforated, and introduce into the slit their tobacco-pipe or other substances. The women have their hair ornamented in various ways, occasionally with the teeth of the kangaroo, and they also wear necklaces of different kinds. On attaining to manhood, the young men submit to the process of having one of the front teeth knocked out, the absence of which is with them in place of the *toga virilis.**

Infanticide is by no means uncommon with the Australians; and cannibalism is supposed to exist among some of the tribes. The treatment of women is, as elsewhere in savage life, most barbarous and brutal. In the endurance of pain the natives of Australia exhibit great fortitude, and but little irritability of system. The great occupation of their existence, is preparing for and carrying on

* The manly gown assumed by the Romans on attaining the age of seventeen.

war; most matters, even those of ordinary importance, being settled by single combat. Their superstition is of a very degraded character; yet they evidently entertain a belief in an imaginary being or spirit, whom, with his wife, they worship as objects of their dread, and who are said to hold special intercourse with the doctors of the different tribes, who in this and other respects resemble the medicine-men of the American Indians. They have sundry obscure traditions of extravagant character, relating to the primitive condition of man. They have recourse to certain charms and talismans for preservation against or for the cure of sickness. They imagine that after death they go to different islands, or distant districts of Australia; and they believe in the transmigration of souls.

The natives of Van Diemen's Land may almost be said to be extinct. The low position they held in the scale of humanity, and other striking peculiarities, render them worthy of some notice. They were even more degraded than the natives of Australia, and approached more nearly to the true Negro. Captain Cook describes them in his usual graphic style. "Their countenances were very expressive; the passions were depicted on them forcibly, as with rapidity they succeeded each other; their features, equally flexible with their affections, change and are modified with them. Frightful and brutal when they threaten, their physiognomy, when they are suspicious, expresses inquietude and perfidy; and when they laugh is gaily frantic, and almost convulsed. In the more old it is mournful, stern, and sombre; but, generally speaking, in all, whatever time

observed, their look has somewhat in it sinister and ferocious, which cannot escape the eyes of the diligent observer, and which but too fully corresponds to their character."

They were apparently of Negro race, of average stature, dark olive complexion, with black woolly hair. Their little tendency to multiply may readily be accounted for by their mode of existence. Like most savage races, they seem to have had no idea of the importance of association in order to effect great objects. They were divided into small tribes, speaking different dialects, and, consequently, with difficulty holding intercourse with each other. They appear to have wandered from one district of their island to another, houseless and naked, and depending upon animals, shell-fish, reptiles, and fruit, for their support. Their rapid decrease resulted chiefly from their intense hatred of Europeans, which in this instance, as in many others, was brought about by the cruelty and mismanagement of the first colonists. In the present case, the aversion and opposition to Europeans arose, from an officer, on the first establishment of the colony, wantonly firing upon and killing some of the natives. This, the commencement of misrule, was followed by oft-repeated aggressions on either side, in which the natives were, of course, worsted, and compelled to take refuge in the recesses of the rocks and woods in the interior. After some years their scattered remnants retreated to Flinder's Island, where the unhealthiness of the country, and further mismanagement, have now left little but their name. The native Tasmanians seem to have practised a rude tattooing, resembling that of the New Hollanders; and they

also wore necklaces of shells, and ornaments made out of the bones of their ancestors, or of children. They appeared docile, intelligent, and of good capacity. They had but little notion of a future state, believing in the existence of a devil or evil spirit, who, they conceived, dwelt in their breasts. Their notions of futurity, and the character of their religious rites, may be gleaned from the following description of a ceremony attendant upon burial. "Lately, several of these people were sick upon the West Hunter or Barren Island, and one of the women died. The men formed a pile of flags, and at sunset placed the body of the woman upon it, supported by small wood which concealed her, and formed a pyramid; they then placed their sick people around the pile, at a short distance. On A. Cottrel, our informant, inquiring the reason of this, they told him that the dead woman would come in the night and take the devil out of them. At day-break the pile was set on fire, and fresh wood added as any part of the body became exposed, till the whole was consumed. The ashes of the dead were collected in a piece of kangaroo-skin, and every morning, before sunrise, until they were consumed, a portion of them was smeared over the faces of the survivors, and a death-song sung, with great emotion, tears clearing away lines among the ashes. The store of ashes in the mean time was suspended about one of their necks. The child of the deceased was carefully nursed."* Not only in Van Diemen's Land, but also in New Holland, the aboriginal natives are perceptibly on the decrease;

* "Narrative of a Visit to the Australian Colonies," by James Backhouse, 1843.

and, to use the words of the author we have already quoted, "Ere long the dark and wandering race shall have passed away, and the waving corn shall smile upon the ground that was once the wild man's path—when the naked savage stealing through the forest, and the fleet kangaroo of the desert, shall be things known only in tale and story, told by some gray-haired sire to the wondering little ones of a future century."

In North and South America, as well as in Australia, the aboriginal savage is rapidly disappearing before the white man; and in the islands of New Guinea, the New Hebrides and others, the woolly-haired Papuan or Negro races have retired to the recesses of the interior, while the more enterprising and energetic Malays have taken possession of the coast districts.

These circumstances have led many to imagine that it is the destiny of the superior races gradually to displace and exterminate the less-resisting and weaker tribes. We, however, believe that the Caucasian, if his efforts be well-directed, has a higher destiny and a nobler mission; and we can triumphantly adduce instances, in particular that of Sir J. Brooke in Borneo, to which we shall again allude, in support of our expectations. That the primitive savage races are disappearing with such rapidity before the white men, is accounted for without difficulty, if we consider the manner in which the latter have conducted themselves towards them. Unprovoked murder, or even wholesale massacre, has but too often been the first introduction to the European adventurer and colonist. The savage is then driven from the most productive part of his territory, that adjacent to the

coast district, where in his rude canoe he has been wont to brave the waves for his daily repast. He retires to the wildernesses of the interior in the hope of supporting himself by the chase, but thither, too, the white man follows him, and with his deadly rifle decimates the herds on which he might have subsisted. Hunted down, half-famished, and more embruted than ever, he harbours in his breast animosity against the European, which even future conciliatory rule, though seconded by the well-guided efforts of the missionary, is unable to eradicate.

CHAPTER V.

THE MALAY VARIETY.

THE Malay variety of the human race is met with in its more genuine form in the Malacca peninsula to the south-east of Asia, and in the islands of the Indian Archipelago,—Sumatra, Java, Borneo, the Celebes, the Philippines, and others, in some of which it occupies more particularly the district along the coast. Under this head we may also comprise the natives of New Zealand, and of the islands of Eastern Polynesia,* the Sandwich, Friendly, Marquesas, Navigator, and other groups, all of whom are more or less allied in external form, manners, and institutions, as well as in their language. The Malay has rather a prominent forehead; the eyes are small and oblique; the nose is broad above, and expanded below, the cheek-bones are high and prominent, and the upper jaw projects more than the lower. The hair is long, black, and glossy; the prevalent complexion is a light copper; and the stature in the genuine Malay of the Indian Archipelago islands is considerably less than the European standard.

"The temperament of the true Malays is treacherous; the disposition ferocious and implacable; and the nervous system compatible with a kind of insensibility to bodily pain; hence, fits of ungovernable passion are always breaking forth in

* From two Greek words, πολὺς, many, and νῆσος, island.

Page 51.

A MALAY

acts of indiscriminate murder, brought on by an abuse of ardent spirits, opium, and bang (smoking hemp). These occur so frequently among them, that in most European settlements, where the race is apt to congregate, particular police regulations and precautions are taken to obviate the greatest mischief; and it is not unusual to kill the maniac on the instant, as the only effectual preventative; since instances are recorded where they have run up the spear that had transfixed them, and thus sabred the spearman. This frenzy is commonly known by the name of Muck, Mook, Mengamok, in Sumatra, and Wude in India. To the same insensibility may be ascribed their ferocious, unyielding spirit in battle. They fight to the last gasp, never ask and scarcely will accept quarter, nor profess thanks for mercy and the cure of their wounds." * The most unamiable representation has been given by travellers of their other qualities; and they are regarded as crafty, malicious, revengeful, and actuated by the worst passions of human nature. The picture that has been drawn of them is, however, but partial, taken from the worst specimens, those engaged in piracy and plunder, and does not convey a just notion of the entire race. Sir James Brooke, from long intercourse, and consequent experience of their character and capacities, has been led to form high anticipations of their future progress, and has already effected much improvement, especially among the Dyaks of the interior of the district of Saráwak in Borneo, over which he presides. The title and functions of Rajah were acquired by this enterprising and enlightened individual from

* "Natural History of Human Species," by Col. Hamilton Smith.

mere recitation, accompanied by mimicry, in performing which the actors disguise themselves with curiously devised masks.

The form of worship, and the superstitions of the Hindoos, have left traces of their former prevalence in Java, in sculptured idols, and in the ruins of magnificent temples; and vestiges of Brahminism are to be met with even among the Pagan nations of Celebes and other islands. It has, however, in Java long given place to Mahometanism, which in that island, as well as in Sumatra, is the national form of faith.

All the Dyaks have some form of superstition. Some of them believe that the Deity resides in the clouds, and presides over the elements; that the dead, if virtuous, go to a place either under the earth, or in the air, where they meet with their friends, while the wicked are sent to an abode of misery. The following conversation which Sir J. Brooke had with a Dyak of Lindu will show that their notions about these matters are neither very spiritual nor very elevated:—

Q. "When a chief dies what becomes of his spirit?

A. "It goes into the clouds.

Q. "Do you ever see him again?

A. "No; but when his friend dies too, they will meet.

Q. "Did he know there was a God?

A. "Yes.

Q. "What is God?

A. "He had heard the word, but did not know what it meant.

Q. "Do the Dyaks offer sacrifices and pray like the Islamites?

A. "They offer sacrifice of hog and deer.

Q. "To whom do they offer sacrifice?

A. "To Biadrun, a great Dyak chief of former days.

Q. "In the house of the dead do they put anything?

A. "Yes; the heads he had in life, drinking vessels, and the clothes he wore,—also food."

The Dyaks believe, in reference to the creation of man, that the Deity took earth in both hands—the earth in his right hand became man, that in his left, woman. The Dyaks, as well as the Bugis of Celebes, believe in the efficacy of charms, those chiefly resorted to being their rude music and songs.

The natives of Madagascar do not all present the same physical appearance. Those towards the coast are tall and well formed, and resemble somewhat the Negro races on the adjacent coast of Africa. Some of the natives inhabiting the interior, as the Hovahs, are of low stature, and have more of the Malay character; are copper-coloured, with straight or curly hair, and pleasing countenances. They are far advanced beyond the savage state, and practise agriculture and various arts. Some years back the Hovahs, under their native prince, had made great progress in civilization, and had partially embraced Christianity. This prince, whose name was Radama, had established an organised army, strengthened by artillery; he had also erected a printing-press, had sent some of his subjects to London for instruction, and was rapidly improving the condition of his country, when his career was cut short by poison. Since his death Europeans have been prevented from landing upon the island.

The New Zealanders are a well-developed and comparatively handsome race. Their stature is frequently lofty, their bearing manly, their features are symmetrical, and their physiognomy is intermediate between the Malay and European, in many instances approaching more nearly to the latter. Their hair is of a glossy black, the eyes are dark, and the complexion is of a light copper-colour, but subject to much variety. They are great adepts in the art of tattooing. This decoration, if such it can be considered, is begun at an early age, usually upon attaining to manhood. It is not completed at once, but is added to from time to time; and is frequently performed in old age. It is effected in the following way:—a chisel, constructed out of the bone of a bird, is made to work out the lines and figures in the flesh; a mixture of some carbonaceous substance is then introduced, which leaves a dark blue or black stain. The pain attending the operation, confined, as this is, to the most sensitive structure of the body, is very acute, and severe irritative fever frequently ensues; but he who should shrink from it would be held by his tribe in contempt. The tattooing is in some cases confined to the face, in others it is carried over the greater part of the body; sometimes the upper part is left free, and the legs only are subjected to it. In some islands the shark's tooth, attached to a piece of stick, is the instrument by which the incisions are made. The individual about to be the subject of tattooing is usually put upon low diet for some time previously, in order to lessen the tendency to inflammation. This practice, which probably originated in the idea of imparting a martial and awe-inspiring

Page 60.

A NEW ZEALANDER.

aspect to the countenance, is modified according to the family and rank of the individual, and added to as he distinguishes himself by heroic exploits, so that he bears, engrained upon his face and person, not merely his heraldic bearings, but somewhat also of his past history. We are enabled to present our readers with an illustration

A TATOOED FACE.

of a tattooed face, from a drawing by a native New Zealand chief. It is laid out after the fashion of a Mercator's projection, and, although evincing an utter ignorance of perspective, is

drawn with great care and accuracy.* Dr. Pickering met with an approach to writing among these Polynesians. The chiefs were in the habit of tracing their characteristic tattoo on paper, and this species of signature was readily recognised by all who were acquainted with them.

The New Zealanders exhibit a "strange mixture of pride, vanity, fickleness, covetousness, and generosity, passion, and gentleness, mingled with many good and amiable qualities; in acuteness of perception, far beyond Europeans; honest and hospitable."† They evince considerable skill in the construction of their weapons and tools, which are often decorated with the most delicate carving; and their buildings and temples are covered with cleverly carved grotesque and fantastic forms. In the reflective qualities of mind they are not so deficient as the New Hollander, and many of them are possessed of fair oratorical powers. When Captain Cook first touched at New Zealand, cannibalism existed in full force. Deadly contests, preceded by the savage war-dance, were constantly taking place between the different clans; and the victorious party consummated their triumph by devouring the enemies they had slain. They thus gratified to the full their sanguinary feelings of revenge; and they also imagined that in devouring the flesh of an enemy, they at the same time imbibed his courage. Since the establishment of closer intercourse with Europe, and more especially since the diffusion of Christianity over the island, this most detestable and loathsome of savage customs is rapidly

* We are indebted for it to E. W. Cooke, Esq.

† "New Zealanders," by G. F. Angas.

disappearing. Cannibalism, now so much on the decline, has, at different periods, existed in almost every quarter of the globe—in New Zealand and many of the Oceanic isles; in Sumatra, where the Battas still carry it on to some extent; in New Holland; in bygone centuries among some of the natives of Europe; and in both North and South America, among the ancient inhabitants of Mexico and Peru.

"As regards their heathen religion, but little can be traced on which to rely with certainty. The New Zealanders do not worship idols, their carved images of wood and greenstone being either heir-looms or representations of their ancestors or warriors: they believe in an invisible spirit, which they call an Atua; they say that it constantly manifests itself in the form of a lizard, or bird, or an insect; and, when this is the case, these creatures are looked upon with superstitious awe." The spirit after death is supposed to go as a falling star down the rocky precipice of Cape Maria Van Diemen.

"In our summer evening's stroll,
See the meteor flashing far,
'Tis a restless, wandering soul,
Seeking heav'n near yon bright star!"

The priests are called Tohunga, and besides them there are sorcerers who practise witchcraft, and are much dreaded. The word "taboo," which has been adopted into the English language, signifying, "to forbid the use of," is derived from one of the religious customs in practice among the New Zealanders, and several of the South Sea Islanders. The native word is "tapu," which means

" sacred," and the " laying on of the tapu is one of the most frequent duties of the Tohunga: property left in an uninhabited spot, a kurrera field, a canoe, a house in which any one has died, a girl betrothed, and a married woman, are all 'tapu,' the strictest tapu being laid on the head and hair of a chief."

Capt. Cook noticed the very close resemblance " between the dress, furniture, boats, and nets, of the New Zealanders, and those of the inhabitants of the South Sea Islands, which furnished a strong proof that the common ancestors of both were natives of the same country. Indeed, the inhabitants of these different places have a tradition that their ancestors migrated from another country many ages since, and they both agree that this country was called Heawìge."

The small wave-washed islands scattered in numerous groups over the Pacific Ocean, often begirt with dangerous coral reefs, and presenting a steep, uninviting, rocky coast, in their interior offer great variety of surface and altitude, and infinite beauty of vegetation. An alternation of umbrageous valleys, and lofty mountains whose peaks not unfrequently terminate in volcanic craters, and whose slopes are covered with forests of palm-trees and plantains, with a climate rendered temperate by elevation, and refreshing breezes from the ocean—these combine to form a meet abode for a race characterized by physical beauty and vigour, and endowed with no mean faculties of mind. The genial soil responds readily to the labour bestowed upon it, though but little cultivation is necessary, for Nature has furnished in lavish profusion a boundless variety

of fruits, the bread-fruit, banana, cocoa-nut, and others, at once nutritious and palatable.

"The palm, the loftiest dryad of the woods,
Within whose bosom infant Bacchus broods,
While eagles scarce build higher than the crest
Which shadows o'er the vineyard in her breast;
The cava feast, the yam, the cocoa's root,
Which bears at once the cup, and milk and fruit;
The bread-tree, which, without the ploughshare, yields
The unreap'd harvest of unfurrow'd fields,
And bakes its unadulterated loaves
Without a furnace in unpurchased groves,
And flings off famine from its fertile breast,
A priceless market for the gathering guest."

We should expect, perhaps, to find humanity in a moral condition harmonizing with such natural advantages and beauties, and the philanthropist in some one or other of these sea-girt islets might hope to meet with a realization of "the happy valley." But alas! how different is, or at least was, the condition of the inhabitants of these various groups when the European first became acquainted with them. Like the New Zealanders, the natives of even the smallest islands were divided into a number of clans, in perpetual feud with each other; and while war was attended with the most cruel and repulsive practices, the repose and sunshine of peace were disturbed and darkened by the bloody sacrifices of an abject superstition. We speak of this state of things as past, and, indeed, before Christianity and civilization the more appalling customs are rapidly disappearing; and, through the entire extent of some islands, and partially in others, Christianity is now the established faith. The practices to which we allude are cannibalism, which occurred in some of the islands; and infanticide, and the

immolation of human victims, which were common to nearly all of them. The offering of human sacrifice was had recourse to on the birth of a chief, before engaging in war, and on various occasions; and in some of the islands the wives were sacrificed at the death of their husbands. Mr. Williams states that the extent to which infanticide was carried on at the Tahitian and Society Islands was almost incredible. Of three women whom he questioned casually upon the subject, one had destroyed nine children, another seven, and the third five.

The South Sea Islanders are a well formed race, tall, strong, and handsome, especially the chiefs: the women in symmetry and beauty frequently rivalling those of Europe. The physiognomy approaches the Caucasian, but at times presents a blending of Malay and Ethiopian features. A notion of these two forms is conveyed in the portraits of a chief and his wife from the island of Upolu, one of the Samoa group; but we do not adduce the latter as a proof of what we have just stated, that many of the fair islanders would lose nothing by comparison with European beauties.

The interesting characters that we have here depicted, the chief Mamoe, and his wife or Mamoe fafiné, were brought over to England by the Rev. W. Stair, of the London Mission, and through the kindness of this gentleman the opportunity was afforded of taking their portraits. The chief bears in his hand a broom made of plaited bark, which serves various purposes, at one time being raised above the head to protect the face from the sun, at another to sweep the seat,

Page 66.

A SAMOAN CHIEF.

Page 66.

WIFE OF SAMOAN CHIEF.

and when haranguing it is waved gracefully in the air by way of imparting force to language. The complexion of these islanders varies, and, like other savage races, they are fond of decorating their skin and body in various ways. In some islands tattooing is prevalent; and the women of Samoe raise small blisters on the skin, which, on healing, give it a spotted appearance. "The inhabitants of almost every group have their peculiar ideas as to what constitutes an addition to beauty. In the Solomon's Islands the natives pierce the sides of their noses, and introduce rings made of turtle shell. I saw a man who had upwards of twenty of these hanging from his nose. At the Austral group they are famous for boring their ears, and introducing pieces of stick and other substances size after size, until the hole becomes an inch or an inch and a half in diameter. In the Tahitian and Society Islands, from the moment of the child's birth, the mothers were constantly employed in performing two operations; the one was compressing the forehead and back part of the head to give it a flat rather than an elongated shape; and the other was flattening the nose, both of which, in their estimation, added much to the beauty of the person. The natives have frequently said to me, 'What a pity it is, that English mothers pull the children's noses so much, and make them so frightfully long.'" *

The natives of Eastern Polynesia are characterised by great natural intelligence and acuteness. Unacquainted with the use of iron, they produce with sharp-cutting stones or shells, the

* Rev. J. Williams' "Missionary Enterprises in the South Sea Islands."

most elaborate carving, and exhibit great skill in the manufacture of their cloths and mats. They are vivacious and ingenious, active and enterprising. They possess a keen sense of the ludicrous; many anecdotes are related of their wit and humour; and they are extremely fond of puns, and applying nicknames. In oratory they excel, especially the chiefs; and Mr. Williams states that he has, on more than one occasion, been moved deeply by their touching and affecting appeals. They have excellent memories, and manifest an eager desire for knowledge, and great facility in acquiring and applying it.

They are devoted to various amusements, as wrestling, boxing, sporting, and dancing; and, untroubled by care for the necessities of life, and taking but little "thought for the morrow," they seem to laugh, dance, "daff the world aside, and bid it pass." Their hospitality is remarkable; among themselves it assumes the form rather of mutual accommodation, a man being welcome only if he can return the courtesy; but to the stranger, especially the white man, it is unbounded. They vie with each other as to who shall have the honour of entertaining him; the best seat is reserved for him, he has the finest mats to lie upon; and their choicest dainties, toasted bread-fruit, cocoa-juice, banana, and their favourite dish of baked pig, are spread before him.

Most of the South Sea Islanders agreed, more or less closely, in the objects to which they offered adoration, which consisted of one supreme deity, and several minor idols. The first, with the Samoans, was called Tangaloa, who was regarded as the creator of the world and the author of good.

The minor objects of worship consisted of deified ancestors, of material idols, and their "etus," which were either birds, fishes, or reptiles, in which they believed that some spirit resided. They had gods who presided over various pursuits, the god of the fisherman, or of the warrior; and one of their favourite deities was Hiro, the god of thieves, to whom mothers dedicated their children at birth, that they might become accomplished in the art of thieving. To these gods they offered sacrifices of pigs, fish, and even canoes, and in some of the islands human beings, who were reserved for the most important occasions. Like the Australians, New Zealanders, and American Indians, these islanders practised self-torture as a religious rite, and as gratifying to their idols. They believed in a future state of enjoyment for the good, and of torture for the cowardly and wicked; but their notions on these points were very sensual. The natives of Rarotonga thought that paradise was a large house surrounded by beautiful ever-blooming flowers, where the virtuous, enjoying perpetual youth and beauty, passed their days in dancing and mirth. The hell to which the wicked were consigned, was a realization of the fable of Tantalus, for they were doomed to crawl outside this paradise, to hear the sounds of merriment within, and be for ever denied participation therein.*

The South Sea Islanders have been ready recipients of Christianity — have shown great earnestness about its truths and doctrines, and firmness in acting in accordance with them; and

* Our account of the Samoan religion is taken from Mr. Williams' "Narrative."

they require but justice from those Europeans who may be brought into relation with them, to enable them at some future period to take a high social and intellectual position among the races of men.

> "Hope! when I mourn, with sympathizing mind,
> The wrongs of fate, the woes of human kind,
> Thy blissful omens bid my spirit see
> The boundless fields of rapture yet to be;
> I watch the wheels of Nature's mazy plan,
> And learn the future from the past of man."

CHAPTER VI.

THE AMERICAN VARIETY.

A FEW years glide away, and over the battle-field, once the scene of carnage and desolation, Nature has again spread her verdant carpet, and the corn waves above the ground fertilized by the mouldering dead beneath: a few centuries elapse, and Nature sits smiling and joyous amid the ruins of empires, and over the remains of towns, with their factories and fortifications, tombs and temples, she rears her umbrageous woods and solitudes! The first impression of travellers on penetrating into the interior of North America would be, that the extensive forests, which cover a large portion of the continent, had remained in their present state from time immemorial, and that the vast prairies, which give pasture to herds of deer and buffalo, had never been traversed, save by the roving Indian hunter. Numerous and unmistakeable evidences have, however, been of late years adduced, showing that many of these verdant and sylvan tracts of country were once the seat of flourishing cities, peopled by a race acquainted with various arts, and advanced in civilization. In different parts of the United States, and in New Mexico, the remains to which we have just alluded, have been discovered to a great extent; and implements of copper, vessels of porcelain, and other interesting fragments, have

from time to time been dug up. Humboldt, in his interesting work on the monumental remains of the indigenous people of America, adduces numerous proofs of this lost civilization, further vestiges of which are traceable in the traditions and institutions of the present Red Indian tribes, as well as in the nobler traits of their savage character.

Some most remarkable remains have also been discovered in Central America; and Mr. Stephens has described with much lucidity the ruined temples of Palenque, Uxmal, and Copan. To these we shall again revert; and we have thus prefaced our description of the American variety of the human race, in order to correct the idea entertained by many, that the native American tribes are to be regarded as furnishing an illustration of what writers upon these subjects are fond of terming a "state of nature." Many will, perhaps, be curious to know how the name "Indian" came to be applied to the native races of America. It was, we believe, in the following way. When Columbus first touched upon the coast of America, he supposed that it was the eastern coast of Asiatic India, and, in consequence, the natives that were met with received the appellation of "Indians."

We have endeavoured, in the adjoining woodcut, to convey an accurate notion of the features which, more or less modified, characterise the Sioux, Ojibbeways, Chenooks, Iroquois, Blackfeet, Algonquins, Cherokees, and other tribes of Red Indians. The skull has a peculiar shape, being flat at the back, with a forehead broad from side to side, but more retreating even than that of the

NORTH-AMERICAN INDIAN. Page 72

Negro. The orbits are spacious, the eyes black or gray, almost invariably small and dull in expression. "Many travellers have thought that their eyes are smaller than those of Europeans, and there is good cause for one to believe so, if he judges from first impressions, without taking pains to inquire into the truth and causes of things. I have been struck, as most travellers no doubt, with the want of expansion and the apparent smallness of the Indian eye, which I have found, on examination, to be principally the effect of continual exposure to the rays of the sun and the wind, without the shields used by the civilized world, and also, when in-doors and free from those causes, subjection generally to one more distressing and calculated to produce similar results,—the smoke that almost continually hangs about their wigwams, which necessarily contracts the lids of the eyes, forbidding that full flame and expansion that the cool and clear shades of our civilized domiciles are calculated to promote." *

The nose is prominent and curved, seldom either aquiline or depressed, and the cheek-bones are high and projecting, but not so angular as in the Mongolian. The hair is long, coarse, and black, sometimes twisted into a tuft at the back of the head, and decorated with ornaments, or intertwined with ravens' feathers; and not uncommonly it is allowed to fall in natural curls over the neck and shoulders,—an arrangement which, associated with the grave and warrior aspect, produces an incongruous and even ludicrous effect. Generally the hair is cultivated to the greatest length; but in some tribes the

* Catlin's "American Indians."

head is shaved, save a small patch on the crown, which is ornamented with the hair of deer's-tail, while from the centre a small lock is allowed to grow as long as possible, is braided, and called "the scalp-lock." There is in most cases an almost complete absence of beard; and when this manly appendage does make its appearance, great pains are taken to remove it by plucking out the hairs one by one.

The complexion is of a reddish copper-colour, but the native hue is frequently heightened or disguised by the addition of ochre and other paint. The stature in some tribes is below the average, and the frame is compact and symmetrical, the chest being broad, and the neck thick and short. In other tribes the stature is above the average, and the chest is less broad, the strength and muscular development being most conspicuous in the legs, from the circumstance that they are more exercised than the arms. Here, as elsewhere, position and pursuit are observed to exercise an influence upon the physical powers; the tribes who live by the chase being taller, more muscular, and capable of performing greater feats of strength and agility, than those who dwell on the river-banks and sea-shore, and subsist by fishing. Climate seems also to produce some effect: but other peculiarities are met with among these tribes which cannot be explained by it. The Mandans, now extinct, presented great variety of complexion, many individuals being met with among them, who were extremely fair, and had silvery gray hair. "I have ascertained," says Catlin, "that about one in ten or twelve of the whole tribe have what the

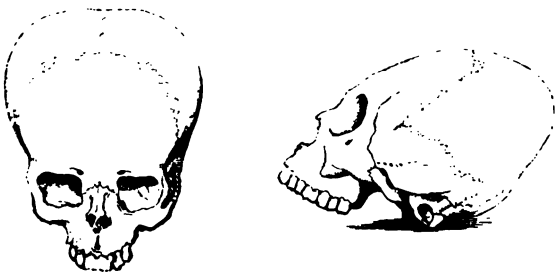
French term *chèveux gris*, or grey hairs; and that this strange and unaccountable phenomenon is not the result of disease or habit, but that it is unquestionably an hereditary tendency which runs in families, and indicates an inequality in disposition or intellect. And by passing this hair through my hands, I have uniformly found it to be as coarse and harsh as a horse's mane; differing materially from the hair of other colours, which, amongst the Mandans, is generally as fine and soft as silk." Mr. Catlin, from a review of the physical appearance, peculiar habits, and language of these Mandans, comes to the conclusion that they must be the descendants of the Welsh followers of Madoc.*

The Indian, with his red copper-coloured skin, whose hue is often heightened by paint, his head half-shaved and decorated with borrowed plumes, dressed in skins of deer or buffalo, cut and adorned in fantastical fashion, in his hands the deadly tomahawk, and the mysterious medicine-bag at the side,—has an appearance at once striking and unique. "Every plume in the head of an Indian warrior is the symbol of an enemy who has fallen by his hand; and every streak of red blood covers a wound got in honourable combat." Thus these external adornments tell pretty nearly the same tale as the tattooing of the New Zealander. Various practices are had recourse to by the American Indians with the view of decorating the body. Some, in common with European ladies,

* Madoc was a Welsh prince, who left his country in the early part of the fourteenth century with ten ships, to colonize a country which they had discovered in the Western Ocean. He appears to have reached the coast of Florida, and was not heard of after.

bore the ears, and insert pendants of various kinds; others perforate the cartilage of the nose; and some tribes incise the lower, some the upper lip, and insert wood and other substances by way of ornament. But by far the most extraordinary practice is that in vogue among the Chinooks, of artificially compressing the skull. As many may wish to be enlightened in reference to this custom, we have given a front and side view of a Carib

CARIB SKULL.



Front View. Side View.

skull which has undergone this process, and add the following lucid description from the pen of Washington Irving. "The process by which this deformity is effected commences immediately after birth. The infant is laid in a wooden trough by way of cradle. The end on which the head reposes is higher than the rest. A padding is placed on the forehead of the infant, with a piece of bark above it, and is pressed down by cords, which pass through holes on each side of the trough. As the tightening of the padding, and the pressing of the head to the board is gradual,

the process is said not to be attended with much pain. The appearance of the infant, however, while in this state of compression, is whimsically hideous; and 'its little black eyes,' we are told, 'being forced out by the tightness of the bandages, resemble those of a mouse choked in a trap.' About a year's pressure is sufficient to produce the desired effect, at the end of which time the child emerges from its bandages a complete flat head, and continues so through life. It must be noted, however, that the flattening of the head has something in it of aristocratical significancy, like the crippling of the feet among Chinese ladies of quality. At any rate it is a sign of freedom. No slave is permitted to bestow this enviable deformity upon his child; all the slaves, therefore, are roundheads." Instead of being subjected to the process just described, the child is sometimes placed upon a board to which the body is firmly attached, and a second board, fitting to the other by a hinge, is made to press upon the summit and forepart of the head, the pressure being gradually increased, and maintained for a period of from three to ten weeks, until the bones have become pretty well fixed. The circumstance that the faculties of the mind are in no wise impaired by this operation, affords an interesting problem for the phrenologist. Flattening seems in former days to have been practised by the Chickasaws and Choctaws, for the skulls found in the tombs of these tribes bear evidence of it. The people who constructed the temples in Central America appear, from the drawings in Mr. Stephens' work, to have had the same custom. The American Indians, like other savage races we have

noticed, possess great perfection of physical sense. They are divided into a number of tribes, with a chief at the head of each, and most of the villages are inhabited by a distinct clan. Disputes respecting territory, and the love of warfare, keep them in a state of perpetual feud with each other. Their mode of conducting hostilities is unmarked by those feats of dauntless courage, and generous clemency, which distinguish more civilized races. Their system is, to lie in ambush for an enemy, or to steal upon him while at ease and unarmed, dispatch him with the assassin's blow, and carry off the scalp of the unfortunate victim as a trophy. For those taken in battle the most ingenious tortures are reserved, a morbid pleasure being derived from prolonging the victim's sufferings as far as possible. The Indian is malicious and revengeful; and when once he decides upon vengeance for an injury, real or supposed, he never loses sight of his purpose until it is accomplished. But we must, in justice, give the other side of the picture; for the Red Indian, while he is unsparing and cruel in his enmity, is also warm and devoted in his friendship, and evinces an ardent passion for freedom and independence. Traces, too, occasionally show themselves of a nobility of nature which we should scarcely have expected; and some of them have evinced depth of sentiment, and real poetry of feeling: but we shall consider more carefully their mental and moral qualities in a future chapter. Polygamy is allowed among them, a chief often having several wives, who do the work of servants, but are treated with affection.

The religion of the Red Indian tribes is decidedly superior to that of most savage nations in

the Old World, and is a moderately pure form of Deism. They worship the Great Spirit, the unseen, but not unknown, for His existence is proclaimed to them in the many blessings and benefits which He showers down upon them, and in the varied creations with which He has beautified the fair portion of the earth which they inhabit. He is practically regarded by them as the Creator of all things, and as the Author of good. They also worship inferior spirits, both good and evil. Their elevated notions of the Deity are, however, sullied by their religious practices; for, like other savages, they fancy that sacrifices, self-torture, and complex ceremonials, are more grateful than the pure, unadulterated worship of the heart. They present to the Great Spirit offerings of different animals and products of the earth, and they deny and torture themselves to an incredible extent. In no other race is self-torture practised to so extensive a degree. Among some tribes there is annually a religious ceremony initiatory to the privileges of manhood, or at least intended as a trial of the powers of endurance and physical energy of the young men, that the elders may know on whom to fix as chief and leader in war excursions. An elaborate account of this ceremony, as practised by the Mandans, is given by Catlin, to which we would refer our readers, if, indeed, they can derive gratification from a perusal of the horrors which are practised on these occasions. According to Catlin, there were other reasons for holding this annual ceremony besides the one mentioned, and these were—the celebration of the event of the subsiding of the flood, and the performance of the

bull-dance, which they considered necessary to the continuance of the further supply of buffaloes for food and clothing. Their notions of heaven and hell are thus spoken of:—"The latter they describe to be a country very far to the north, of barren and hideous aspect, and covered with snows and ice. The torments of this freezing place they describe as most excruciating; whilst heaven they suppose to be in a warmer and delightful latitude, where nothing is felt but the keenest enjoyment, and where the country abounds in buffaloes, and other luxuries of life. The Great or Good Spirit, they believe, dwells in the former place, for the purpose of there meeting those who have offended him; increasing the agony of their sufferings, by being himself present administering the penalties. The bad or evil spirit they, at the same time, suppose to reside in paradise, still tempting the happy; and those who have gone to the regions of punishment they believe to be tortured for a time proportioned to the amount of their transgressions, and that they are then liable to the temptations of the evil spirit, and answerable again at a future period for their new offences."

The following is the idea of a future state entertained by the Choctaws:—they "all believe that the spirit lives in a future state, that it has a great distance to travel after death towards the west, that it has to cross a dreadful, deep, and rapid stream, which is hemmed in on both sides by high and rugged hills; over this stream, from hill to hill, there lies a long and slippery pine-log, with the bark peeled off, over which the dead have to pass to the delightful hunting-grounds.

On the other side of the stream there are six persons of the good hunting-grounds, with rocks in their hands, which they throw at them all when they are on the middle of the log. The good walk on safely to the good hunting-grounds, where there is one continued day; where the trees are always green; where the sky has no clouds; where there are continual fine and cooling breezes; where there is one continued scene of feasting, dancing, and rejoicing; where there is no pain or trouble, and people never get old, but for ever live young and enjoy youthful pleasures. The wicked see the stones coming, and try to dodge, by which they fall from the log, and go down thousands of feet to the water, which is dashing over the rocks, and is stinking with dead fish and animals, where they are carried around and brought continually back to the same place in whirlpools; where the trees are all dead, and the water is full of toads, and lizards, and snakes; where the dead are always hungry, and have nothing to eat; are always sick, and never die; where the sun never shines; and where the wicked are continually climbing up by thousands on the sides of a high rock, from which they can overlook the beautiful country of the good hunting-grounds, the place of the happy, but never can reach it."

The American Indians place great faith in charms. Every man carries his medicine-bag, containing some article or other possessed of talismanic properties, and considered as essential to his safety and happiness. Moreover there are in every tribe "medicine-men," who are not merely possessed of spells and charms, but also devoted to the practice of physic, their treatment

consisting chiefly in characteristic dress and studied movement.

Like the Aborigines of other countries, the natives of North America are rapidly diminishing in number, and at some future period will probably have disappeared from the face of the earth, and be remembered only in the page of history. With the appearance of the European dates the commencement of their troubles. Many fell in their earlier contests with the settlers for their native territory, and others sank rapidly before the pestilential agents which ever follow in the train of the white man. The deadly small-pox, hitherto unknown in these wilds, spread rapidly among them, carrying off its thousands, and totally exterminating some of the tribes. Spirit-drinking, slower but equally sure in its operation, exerted its dangerous fascination, enervating their powers, destroying their independence and buoyancy of spirit, and introducing various forms of disease and premature decay. If the savage fell not from these destructive agents, he would ultimately die off from deficiency of the means of subsistence; for, yearly, tens and hundreds of thousands of animals are destroyed by the white man, in order to gratify the luxurious necessities of civilized Europe. Although some districts teem with countless herds of deer and buffalo, others are but scantily furnished; and the English and their American descendants have not selected for themselves the less productive territories. Partly by force, partly by treaty,—in some cases valid, in others not confirmed by those most interested,—the natives have been defrauded of their land, and driven gradually

further west, first to the mountain wildernesses, then beyond them.

"They waste us—ay, like April snow,
In the warm noon we shrink away;
And fast they follow as we go
Towards the setting day,
Till they shall fill the land, and we
Are driven into the Western Sea."*

We must, however, observe that these savages contain in themselves, to some degree, the elements of their destruction, in their bloody exterminating wars; and further, that their mode of existence is quite adverse to the extension of civilization among them. There is something so irresistibly attractive in the life of the wild hunter, that those who have once experienced it, those Europeans even who have taken to a roving life over the far-stretching prairies, through the deep-tangled forests, and down the broad rivers of this vast region of America, and have imbibed the ever-renovated stimulus of constantly shifting objects and scenery,—have seldom been known to return to the quieter enjoyments of the social circle, and the higher blessings of civilized existence. How much more strongly must the love of this free, irresponsible mode of life be implanted in the savage who has experienced it from earliest childhood, and how completely is such attachment to old habits sufficient to account for the difficulty of taming and improving him, without having recourse to the supposition of inferiority of nature!

"Gloomy and dark art thou, O chief of the mighty Omawhaws;
Gloomy and dark as the driving cloud whose name thou hast taken.

* Bryant.

Wrapt in thy scarlet blanket I see thee stalk through the city's
Narrow and populous streets, as once by the margin of rivers
Stalked those birds unknown, who have left us only their footprints.
What in a few short years will remain of thy race but the footprints?
How canst thou walk in these streets, who hast trod the green turf of the prairies?
How canst thou breathe in this air who hast breath'd the sweet air of the mountains?"*

The above remarks do not, however, apply to the native Americans without exception. Some of the tribes in Canada, and the United States, have been brought under the more genial influences of civilization, and have been led to exchange the life of the hunter for that of the agriculturist. In their improved state they have progressed in arts and manufactures, have been taught the advantages of education, and through the exertions of missionaries, especially Moravian and of the Society of Friends, have been made converts to various forms of Christianity.

The native Mexicans, the descendants of the original gifted race, still exist to the number of a million or two, and present no material physical difference from the tribes of which we have already spoken. All these races are remarkably exempt from deformity; curvature of the spine, squinting, and lameness, being very rarely met with. In other respects, also, they do not seem to be visited by what we are wont to consider as the invariable lot of humanity, and gray hairs are seldom seen to attest their longevity. They are taciturn, sombre, and thoughtful, and their pursuits are quiet and agricultural.

The ancient Mexicans appear to have attained to a moderately high degree of civilization. They

* Longfellow.

practised various arts and manufactures, were acquainted with, and worked several metals, they had sculptors, architects, and even painters and poets of no mean order, they possessed a calendar and the art of writing in hieroglyphics, and they had a complex system of superstition, with pyramidal temples for the performance of its rites. From an examination of skeletons and skulls that have been discovered in different tombs, it appears that their physical formation offered no striking variation from that of the Mexicans of the present day. The flourishing state of the empire appears to have continued, and indeed progressed, up to the invasion of the Spaniards under Cortez, when, after a prolonged struggle, Mexico became a settlement of Spain. Mexico and Peru, as well as the races by whom they were formerly inhabited, present many striking features of resemblance. In both the site of the principal cities was upon the table-lands, or terraces, of the Cordilleras and Andes, where, at an elevation of several thousand feet above the level of the sea, the inhabitants enjoyed a tempered and genial climate. The mountainous regions of both countries, with their rocky chasms and precipices, while they might have checked, acted, fortunately, as a spur to the energies of man, and the necessity of overcoming these natural obstacles tasked his ingenuity, and tended to develop his resources. As might be supposed, however, from the despotic forms of government in the two countries, the monuments which remain to us of their greatness, their vast pyramids, their temples and their fortifications constructed of gigantic masses of granite, and the extensive canals by which fertility was

ensured,—these works speak rather of the collective genius and energy of the mass, than of individual intellectual exertion. The Peruvians, like the Mexicans, had their historians and poets, their painters and sculptors, and even surpassed them in their knowledge of some of the arts and sciences. In one important respect the two nations differed materially; in their moral character, and the form of their superstition. "As far as we can form an opinion, it does not appear that the civilized Aztecas (Mexicans) had derived from their cultivation of arts any moral improvement or mitigation of that sullen malignity, which seems common to the native tribes of the New World. Their gods had no attribute of clemency or mercy; they were demons, unrelenting avengers of guilt, the creatures of an evil conscience."*

The Mexicans seem to have entertained a belief in a supreme spirit, but they worshipped a host of inferior idols, the sun, moon, the god of war, the goddess of hunting, and numerous other deities. They sacrificed, to a great extent, human victims, especially in honour of the god of war, and are said, on one occasion, to have offered up to him 5000 human beings. Dr. Prichard remarks that the Mexicans "believed in the immortality of the soul, and in the metempsychosis, and connected with this almost universal persuasion of the human race many mythological stories. The souls of men who died in battle, and those of women who died in labour, went, according to them, to a place of delight in the temple of the Sun. There they spent their time in festive rejoicings with music and dancing, and

* Prichard's "Natural History of Man."

attended the Sun in his path to the meridian. After four years they went to animate clouds and birds of beautiful feather and sweet song, which descend occasionally on earth to suck the flowers. According to the Tlascalans, the souls of brave and great men passed from human shapes to inhabit the bodies of beautiful birds and noble quadrupeds, while inferior persons became weasels, beetles, and meaner animals. The souls of children, and of those who died by accidents or disease, went to a different place, called Tlalocan, the cool and delightful residence of the god of water. Those who suffered any other kind of death went to Meitlan or hell, supposed to be in the centre of the earth, where they dwelt in utter darkness. It does not appear clear that this last was a place of punishment for guilt, or that the idea of moral retribution was clearly conceived by the devotees of this horrible superstition."

The Sun was the great idol of the Peruvians, for their other deity, Pachacamac, was held in but slight repute. "It was the Sun," observes Mr. Prescott, "who, in a particular manner, presided over the destinies of man; gave light and warmth to the nations, and life to the vegetable world; whom they reverenced as the father of their royal dynasty, the founder of their empire; and whose temples were in every city, and almost every village throughout the land, while his altars smoked with burnt-offerings—a form of sacrifice peculiar to the Peruvians among the semi-civilized nations of the New World."

The great Temple of the Sun at Cuzco, for grandeur of proportion, beauty of detail, and

costliness and magnificence of decoration, was perhaps never rivalled. Within it was a large screen of burnished gold, so placed that the rays of the rising sun should fall upon it, and impart to it the most dazzling lustre. The Peruvians worshipped also the moon and stars, and they considered the latter as the "handmaids of the greater luminaries." When a man died, especially if he were a chief, great solemnities took place, various implements, food, and drink, were deposited with him, and occasionally human beings were sacrificed to accompany him in his passage to the region of spirits. They seemed also to have placed with the dead man a kind of pictorial account of his position and pursuits. We have in our possession a Peruvian skull belonging to an individual, who, from a tablet found in the tomb, was in all probability a painter.

When Peru was conquered by the Spaniards, the empire of the Incas, or modern Peruvians, had lasted about 400 years. Before the commencement of the reign of the Incas, Peru had for centuries been inhabited by another race, who appear to have attained the degree of civilization to which we have alluded, and who were the artificers of many surprising structures, idols and temples, now in ruins. The tombs of this ancient people have been met with about the shores and islands of the Lake Titicaca. The peculiar aridity and saline character of the soil seems to have had the same effect as the process of mummifying, so that the bodies found in these tombs were quite dried, and after the lapse of centuries in a pretty perfect condition. There appears to have been nothing remarkable about them, except in the form of the

skull, which has been regarded by some observers as natural, and peculiar to this extinct race. But, as we have observed, the American skull is naturally very depressed in front: this depression is considered a mark of beauty, and we find it in an exaggerated degree in the representations of their gods and heroes, by the Mexicans and former inhabitants of Central America. We know that artificial compression is practised by existing tribes, and there is perfect fairness in the inference, that the Peruvians adopted similar means in order to produce this much-admired deformity. We have introduced a drawing of a skull from a tomb in the neighbourhood of Lake Titicaca in Peru, which exhibits extreme flattening. The

TITICACA SKULL.

pressure appears to have been exerted almost exclusively on the forehead and crown of the head, the projection being behind, and not at the sides, as in the Carib skull. The features of the present native Indians of Peru accord with the American type. They have a retiring forehead, prominent nose, high cheek-bones, coarse black hair, an olive-brown complexion, and a stature considerably below the average. Like the Mexicans, they

appear reserved, taciturn, of subdued and enduring disposition.

Extending along the banks of the Orinoco, and through the wild region of Guiana, are numerous tribes of Caribs, many of them plunged in the deepest degree of barbarism. They are tall of stature, of reddish copper-colour, and their features wear a peculiarly savage impress. The Patagonians, from their lofty stature and ample development, have been spoken of by travellers as a race of giants: whilst the miserable half-starved natives of Tierra del Fuego, of short stature and ill-shaped frames, have been described as dwarfs.

AMERICAN INDIAN MODE OF BURIAL.

CHAPTER VII.

PHYSICAL PECULIARITIES CONSIDERED SEPARATELY.—COLOUR.—HAIR.—STATURE.—SKULL.—FUNCTIONS OF LIFE.—DISEASES.—LONGEVITY.—PHYSICAL POWERS.

In the preceding chapters we have taken a review—superficial indeed, yet sufficient, we believe, for our purpose—of the principal varieties of mankind, with the races comprised under each. If the features we have described as characteristic of these several varieties were either constant or limited in each, it might be supposed, perhaps, that there was some reason for considering them as so many species. The contrary is, however, the case, for not only is there nothing like constancy in the varieties themselves, but we also find one variety passing into another by almost insensible gradations. We shall ascertain this more satisfactorily by taking a slight glance at the several features in which they differ—those, namely, of external form, as colour, hair, stature, and the form of the skull, the physical powers, the functions of animal life, and the manifestations of the mind, and the religious principle.

And first, with respect to the complexion of different races. The skin exerts a protective influence over the more delicate structures; beneath it gives beauty, smoothness, and suppleness to the frame; and, by its secretions, it equalizes the temperature of the body, and keeps in healthful balance the functions of the various organs. It is, also,

the seat of colour; but, in order to have a clear idea of the production of this, it is necessary that we should give a short description of the structure of the skin itself. It is composed of an outer layer, hard, devoid of sensation, and horny, termed the *cuticle*, or *epidermis;* beneath this a soft and pulpy structure called the *rete mucosum*, and now generally regarded as the fresh layer of cuticle; and under this another layer, which is furnished with innumerable delicate blood-vessels and nerves for the performance of the functions of the skin, and is termed "the true skin." Now some physiologists have imagined that colour depends upon the presence of other layers, an additional structure, in fact, in connexion with the rete mucosum; and they have actually described such as the result of their microscopic examination and dissection. When men, however, set to work upon a subject with their minds prepossessed by a particular view, though actuated by honesty of purpose, it is just possible, such is the power of fancy, that they may see anything which confirms such view. The most eminent anatomists and microscopists in Germany and England have failed in discovering any such additional structure in the skin of the Negro. According to them, colour depends simply upon a pigment contained in cells which are secreted in the rete mucosum, and which vary in quantity with the hue of the individual. If it, indeed, were true, that colour results from the presence of another layer, it could be of no use whatever in establishing any distinction of races; for the black colour of skin, as we have already shown, is not confined to the Ethiopian variety, but is also met with

in the Caucasian and American. We, moreover, find every possible shade of tint within the limits of each variety.

Among the Caucasians, the natives of the north of Europe have a delicate white complexion; those towards the centre of Europe have a somewhat browner hue; and as we proceed towards the south, and to the north of Africa, a deep swarthy colour prevails. In Hindostan, and Bengal, tribes agreeing in peculiarities of form with the Caucasian races are found to have a complexion differing little, if at all, from that of the Negro. Among the Malay and Mongolian races there is also great variety of complexion.

Though the expression seems to involve a contradiction, white Negroes have been met with in the centre of Africa. Admitting that these were merely albinos, it is yet certain that many African tribes, possessing other Negro characters, have a light brown complexion. Although climate alone is not sufficient to account for its production, colour seems in many instances to be determined by, and bear a close relation to it. As we have just observed, the hue of the skin deepens as we pass from the colder to the warmer regions of Europe. The blacks of the valleys and plains are darker than those of the more temperate mountainous regions of Africa; and the Kafirs, towards the Cape, have a lighter complexion than those nearer to the Equator. Colour is also rather a capricious feature, and has been observed under certain circumstances, or, indeed, without any very evident cause, suddenly to appear, or disappear. Dr. Prichard says that black men have been known to turn white; and he

cites the case of a white man who, after an attack of fever, became completely black.

There is not any greater constancy in the colour of the hair and eyes, than in that of the skin; and when the latter is swarthy and black, the former are usually the same. We are not going to devote a chapter to eyes; still less should we choose such moveable, not to say fickle, organs as a basis of classification of the human species. Though we are wont to speak of the dark warm eye of Italy, Greece, or Spain, and the bright laughing blue eye of Germany or England, we constantly find those of one colour trespassing upon the territory of the other, and eyes varying from the jet-black, through the hazel, gray, and green, to the blue, are to be met with in most districts of Europe.

The Mongolian races, almost without exception, have a dark organ of vision; and there is no blue sparkle to relieve the dingy coat of the Negro. Some of the South Sea Islanders, and New Zealanders, have been met with having blue eyes; though black are prevalent among the tribes composing the Malay variety.

A few words, in passing, as to the expression of this organ, which differs most materially in different races, and which is modified in a wonderful degree by civilization, or intelligence. Ever an index of the soul within, in the savage it too often expresses either apathy, fury, or sensuality, occasionally roving in restless cunning, but seldom animated by those rapid changes which, expressive of passing thoughts and emotions, play, like the lights and shadows over the landscape, upon the eyes of the intelligent and gifted. The Samoa

chief of whom we have spoken, and whom we have depicted, had the mild, benevolent expression, which we should expect in a convert to Christianity; but he occasionally favoured those about him with what he would call his savage expression, and then his eyes would transiently flash with wild fury.

Hair of every quality and colour may be met with in the Caucasian variety; black, brown, auburn, chestnut, red, or flaxen: hair soft, silky, coarse and wiry, straight or curled. In the other varieties black hair prevails; but light hair has been met with in some of the South Sea Islanders, and we have noticed a peculiar variety of hair in the Mandans of North America. Some scientific men have regarded the woolly hair of the Negro as specifically distinct; but Dr. Prichard proves most clearly, by comparing the wool and hair of animals, that the so-called wool of the black races differs not on microscopical examination from true hair, its peculiarity consisting in its being coarse, twisted, and wiry. Some nations are deficient in beard, having nothing but slight down to supply its place. With others, as some North American tribes, and South Sea Islanders, there exists the fashion of plucking out what little they have.

We now and then meet with unfortunate objects of charity in the streets, who are pretty generally known by the name of albinos. Their hair is long, white, and silky; their eyes are excessively weak, and have a red ferret-like appearance; and their skin is of a fair, bright, florid tint. They are met with in almost every region of the globe, and their peculiarities are due simply to an ab-

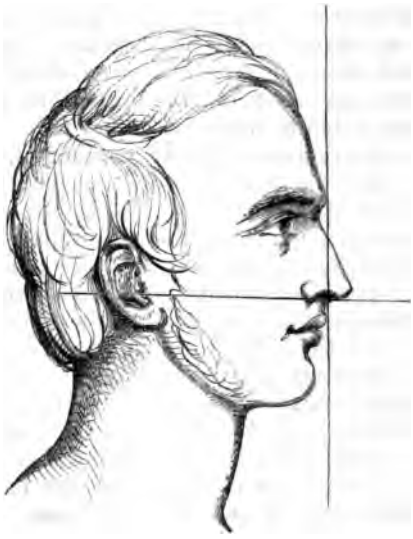
sence of colouring matter. They usually present great imbecility of mind, and corresponding deficiency of physical power. They are to be found even among the Negroes; and one, who was exhibited in London, many years back, had a white, ruddy complexion, white but woolly hair, red eyes, flat nose, and thick, prominent lips.

There is every possible degree of development and difference of stature in all the varieties of mankind. Colonel Hamilton Smith, in his work on the "Natural History of the Human Species," gives, in a note, a list of several men of gigantic stature of whom history speaks. "The Emperor Maximinus exceeded eight feet: Gabarus, an Arabian, in the time of Claudius, was nine feet nine inches high: he was shown at Rome. In the reign of Augustus, Pusio and Secondilla were ten feet three inches in height: their bodies were preserved and shown in the Sallustian Gardens. The Emperor Andronicus was ten feet high, according to Nicetas. Herodes Hercules was eight feet—Porus, six feet nine inches—Charlemagne, seven feet—George Castriot, or Skanderbeg, and George Freunsberg, nearly eight feet. Without, therefore, vouching for the exact measurements here given, we have still sufficient evidence to show, that even in recent times men of high stature, and of immense strength, have been historically conspicuous." The Irish Giant, who measured eight feet four inches, and whose skeleton is in the Museum of the College of Surgeons, is generally cited as an instance of great height, and for the simple and satisfactory reason, that persons can go and satisfy themselves by personal

inspection. Independently of these individual instances, we find that in some races a lofty, in others a diminished stature prevails, though not of course in so restricted a degree as to constitute specific difference. Many of the Patagonians and Caribs of South America were found to measure from six to seven feet, thus differing from the South American races generally, who are characterized by stature below the average. In Africa we have a nation, or rather tribes, of dwarfs in the Bushmen, but many of the Hottentots, who are intimately allied to them, are rather tall.

From the features already considered, it will be seen that mankind might be arranged, from the absence or presence of beard, into bearded and beardless; or, after their complexion, into white, yellow, and black. But the most satisfactory basis of classification derived from any one feature, is that grounded upon a review of the formation of the skull in different races. One of the first labourers in this branch of natural history was Blumenbach. This illustrious physiologist arranged his series of skulls upon their base, and, looking down upon them, he found that in some varieties more of the features of the face were seen projecting beyond the brain-case than in others, and also that the latter itself varied very much. In the Caucasian, the skull was oval, and the features indistinctly, if at all, visible. In the Negro, the skull, which is rather large behind, was narrow and retiring in front; and, beyond it, the nose, cheek-bones, and jaw, projected considerably. In the Mongolian skull, the nose and jaw were scarcely visible, but the cheek-bones stretched out prominently at the sides.

Many of our readers have doubtless heard of Camper's facial angle, by which he proposed to measure the capacity of the skull; and, in justice to him, as having suggested this method of arrangement, we shall shortly describe his system. The facial angle is shown in the annexed diagram. It



FACIAL ANGLE.

is formed by two lines, one drawn from the opening of the ear to the base of the nose, the other passing from the most prominent part of the forehead to the most projecting part of the upper jaw. It is evident that the angle thus formed will be largest in those races which have the most highly

developed forehead, as the Caucasian. As the forehead recedes, the angle diminishes; it is smaller in the Mongolian, and smallest of all in the American Indian and Negro. This system of measurement, which at first sight appears so satisfactory, is unfortunately open to the objection,—that bony prominences of the forehead, which are no index to the capacity of the skull, and the greater or less projection of the jaw, are sufficient to modify the angle.

Dr. Prichard grounds his arrangement upon a general review of all the parts of the skull, and classifies mankind under three heads; the first, the symmetrical or oval-shaped skull, which prevails in the Caucasian races; secondly, the pyramidal or lozenge-shaped, met with in the Mongolian, and of which the best example is the skull of the Esquimaux; the third variety being that in which the face projects forward, as in the Negro skull.

Professor Owen has suggested the examination of the bases of skulls, from which he shows that a better idea is obtained of the relative proportion and arrangement of parts.

Now there is, undoubtedly, a great difference between a well marked Negro, an Esquimaux, and a Grecian skull; but, we may remark, not nearly so great a difference as exists between the skulls of many varieties of the dog and other animals. Moreover, a series of human skulls might be brought together in which one variety would be found to pass into another by almost insensible gradations; and it is scarcely affirming too much to say, that examples of each variety might be met with in any very largely populated town.

The Caucasian form of skull is to be found occasionally in every other variety, not excepting the native American. Many of the Negro races, especially the Foulahs and the Kafirs, have a well-formed skull, with high and ample forehead, and a general intelligence of expression, equal to that of Europeans; and the South Sea Islanders and natives of New Zealand have already been noticed as frequently yielding in no degree to the Caucasian races in their cranial development.

There does not exist the difference which has been supposed, in the relative position of the skull and face in the Negro; the retirement of the forehead being in a great measure merely apparent, and due to the projection of the jaws. We have seen that the skin of the Negro differs not in its structure from that of other varieties, and we have now shown the same with regard to the brain; so that there is really nothing in the features or organization of this race which can at all warrant us in assuming beforehand inferiority to others.

Although facts do not altogether warrant us in mapping out the skull into districts, after the manner of phrenologists, no doubt can be entertained that its capacity bears a relation to the intellectual faculties, or, in other words, that the mind is influenced by the organ through which it acts. Not to quote individual instances, we find that those races which approach most closely to Europeans in their powers of mind have the highest formation of the cranium. That the ample forehead is an index of the animating soul, seems to have been from time immemorial the opinion of mankind. The impress which the Caucasian races have left upon the 'sands of time'—their

varied and exhaustless contributions to the general mind, the exquisite productions of their creative fancy, and their sublime systems of philosophy, combine to bear testimony to the truth of this opinion. So impressed were the Greeks with this truth, that in those glorious productions of their sculptors, the creations of the poetic genius of a Phidias, or a Praxiteles, we have the prominent and expanded brow, expressing depth of thought, embodying the ideal of intellectual dignity. These sculptors, indeed, went beyond nature, and gave undue prominence to the forehead, in order to impart the highest possible degree of intellectuality to the countenance. We have added a classical profile; but we would recommend those, who have not already been there for this purpose, to pay a visit to the British Museum, and gaze by the hour upon the classical busts there, that they may, if possible, feel somewhat of the spirit which animated the Greeks of yore. There are, it must be admitted, some apparent exceptions to the rules just laid down. The Georgians and Circassians have a skull not less highly developed than the ancient Greeks are supposed to have had. Now the former have never been known to produce anything, have left no evidence whatever of superior mind; while the latter attained to a degree of mental perfection that has never since been surpassed. An explanation of this may, perhaps, be found in the condition of the modern Greeks, who, long the slaves of despotism, ceased to be inspired by the spirit which animated and elevated their forefathers. There is something, however, to be said on the other side of the question. The

Mexicans and Peruvians had naturally a low retiring forehead, and the latter artificially depressed the skull still further; yet with this low, and we should think, and say perhaps, unintellectual formation of the head, they have left those striking proofs of high intellectual qualities to which we alluded when speaking of the American variety.

In the several functions of animal life there is no greater variation in the different races of men than we have observed in physical features. Climate exerts an influence, development and its attendant processes being earlier in warm than in cold countries. Man, in every region of the globe, is subject to certain diseases, which are not found to affect the inferior animals; and the "threescore years and ten," the extreme of human existence, is everywhere pretty nearly the same. Instances of advanced old age are as common in one country as another, and we here subjoin some instances of longevity, for which we are indebted to the work of Dr. Prichard.

	A.D.	Years of Age.
St. Patrick	491	122
Attila	500	124
Thomas Parr	1635	152
Henry Jenkins	1670	169
Peter Torton	1724	185
John Room and his Wife	1741	172 and 164
St. Mongale at Kentigen	1781	185

Humboldt speaks of some native Americans who varied in age from 110 to 140 and upwards; and instances of extreme longevity are very common among the Negroes.

It was long supposed, and is still a popular error, that the savage possesses greater physical *power than* the civilized man. This is not, how-

ever, the case; the observations of enlightened travellers prove, that civilization tends not less to improve the vigour and energy of the animal frame, than it does to evolve the powers of the mind. European settlers at the different colonies have been almost invariably found to surpass the natives in feats of strength and agility. The celebrated botanist, Mr. Robert Brown, informed us, that, when in New Holland, he and his friends have frequently beaten the natives in running.

The acuteness of sight, scent, and hearing, in some savage tribes is well known to observing travellers. An intelligent writer observes, that "Like all the inhabitants of vast plains, the Kalmucks have exceedingly keen sight. An hour after sun-set they can still distinguish a camel at a distance of three miles or more. Very often when I perceived nothing but a point barely visible on the horizon, they clearly made out a horseman armed with his bow and gun. They have also an extraordinary faculty for wending their way through their pathless wildernesses without the least apparent mark to guide them; they traverse hundreds of miles with their flocks without ever wandering from their right course."* The same faculties are possessed by the Bushmen and the American Indian tribes.

A kind and beneficent Providence has, indeed, preserved to the savage certain physical qualities, and instinctive mental powers, which the more civilized man seems to have in great measure lost. There is much truth in the following passage from an essay by the American writer

* "Travels in the Steppes of the Caspian Sea," by Xavier H. de Hell.

Emerson: "For everything that is given something is taken. Society acquires new arts, and loses old instincts. What a contrast between the well-clad, reading, writing, thinking American, with a watch, a pencil, and a bill of exchange in his pocket, and the naked New Zealander, whose property is a club, a spear, a mat, and an undivided twentieth of a shed to sleep under! But compare the health of the two men, and you shall see that his aboriginal strength the white man has lost. If the traveller tell us truly, strike the savage with a broad axe, and in a day or two the flesh shall unite and heal, as if you struck the blow into soft pitch; and the same blow shall send the white man to his grave.

"The civilized man has built a coach, but has lost the use of his feet. He is supported on crutches, but loses so much support of muscle. He has got a fine Geneva watch, but he has lost the skill to tell the hour by the sun. A Greenwich Nautical Almanac he has, and so being sure of the information when he wants it, the man in the street does not know a star in the sky. The solstice he does not observe; the equinox he knows as little; and the whole bright calendar of the year is without a dial in his mind."

CHAPTER VIII.

REVIEW OF MENTAL AND MORAL QUALITIES OF DIFFERENT RACES.

THE reflective and creative faculties of the mind, while they distinguish man from the lower animals, are found to be possessed in a greater or less degree by all the races of men. Although the Caucasian nations have evinced higher mental powers than others, yet there exists within the limits of each variety a wide range of intellectual development, with occasional instances of high mental attainment, which render this feature equally ill-adapted with those we have previously considered, to constitute the basis of specific difference.

That the mind is influenced by external circumstances must be evident to every one; and we can scarcely say to how great an extent it may be modified by the operation of various physical and moral causes, as climate, the natural capabilities of country, peculiar forms of government, education, and, above all, religion—civilization, in fact, in its extended sense.

It has been already shown that, as a general rule, the shape of the skull bears a more or less close relation to the perfection of the mental endowments; but this rule, some striking exceptions to which have been noticed, throws no difficulty in the way, inasmuch as the same causes which induce physical inferiority may tend also

to debase the mind, and embrute the moral affections.

The Caucasian races, with few exceptions, are characterized by high mental and moral qualities. Living generally in a temperate climate, and surrounded by varied natural beauties, most of them enjoying a free form of government, which, in appreciating and rewarding merit, is best adapted to unfold and cherish the latent germs of talent, many of them, too, subjected, from an early period, to the purifying and spiritualizing influence of a religion, which inculcates the highest notions of the Deity, we may understand why they have so far outstripped the rest of mankind. In reflecting upon what they have effected, the mighty memories of bygone ages rush upon us, and imagination pictures the days when Greece, enjoying freedom and independence, could boast of a Pericles, an Alcibiades, an Aristotle, a Socrates or Plato, a Sophocles or a Phidias; philosophers who could penetrate as deeply into mind and nature, as those of modern date; orators whose impassioned flow of eloquence could move the inmost soul; poets and dramatists deeply versed in the springs of human passion; architects whose glorious structures were themselves poetry; and sculptors whose life-time was spent in endeavouring to embody in the marble their conceptions of faultless form.

Rome, too, lives again, seated, as of yore, "queen-like" upon her seven hills; her dominions extending over the then known world; her streets daily the scene of some fresh triumph; the title of Roman citizen one of honour and consideration with all nations; and her military and civic fame

deriving lustre from the illustrious statesmen, orators, historians, and poets, of which she could boast. Even in her decay, Rome is the centre of the finest creations of genius, and the pilgrim oft visits fair Italy, that he may contemplate the sublime efforts of an Angelo, or a Raphael, or inhale the influences of a Dante, a Tasso, or a Petrarch. We see too, in later years, the same genius diffusing itself more widely in Germany, England, France, and Spain, and in each and all of these countries adding its contributions to the general mind; in Germany proclaiming itself in a Goethe, a Schiller, and others, and in our own country finding its culminating point in a Shakspeare. The Caucasian variety, in fact, comprises by far the greater majority of those who, by the soarings of their imaginations, have elevated, or, by their practical discoveries, have benefited, the human race. It was in the bosom, too, of a Caucasian nation, that the Divine Author of our faith first appeared among men, proclaiming a religion which, in the grand simplicity of its doctrines, can touch the heart, and reach the understanding, of the savage; and in its universality is equally adapted to the denizen of every clime.

Humboldt in his Kosmos speaks of the influence which the glorious scenery by which he was surrounded must have had on the mind of the ancient Greek. "Let us not forget that Grecian scenery possesses the peculiar charm of intermingled land and sea; the breaking waves and changing brightness of the resounding ocean, amidst shores adorned with vegetation, or picturesque cliffs richly tinged with aërial hues.

Whilst to other nations the different features, and the different pursuits, belonging to the sea and to the land, appeared separate and distinct,—the Greeks not only of the islands, but also of almost all the southern portion of the mainland, enjoyed the continual presence of greater variety and richness, as well as of the higher character of beauty, given by the contact and mutual influence of the two elements. How can we imagine that a race so happily organized by nature, and whose perception of beauty was so intense, should have been unmoved by the aspect of the wood-crowned cliffs of the deeply indented shores of the Mediterranean, the varied distribution of vegetable forms, and, spread over all, the added charms dependent on atmospheric influences, varying by a silent interchange with the varying surfaces of land and sea, of mountain and plain, as well as with the varying hours and seasons?" It appears very clear, however, that a spirit of liberty was essential to the full appreciation of these natural beauties, and the harmonizing reaction of the mind upon them; for the blue waters of the Ægæan, the bold rocks and verdant shores of Attica, found no responsive echo in the hearts of the descendants of these Greeks when they became the subjects of an oppressive despotism.

Writers upon these subjects seem to think that the higher moral affections are peculiar to the Caucasians. Although, from better acquaintance with the records of these nations, we are in the habit of drawing from them our examples of devoted heroism, dauntless courage tempered by clemency, patriotism, generosity, and self-denying love, yet, without turning over the pages of

history, we have recent instances, proving most conclusively, that the advance of civilization and intelligence may be associated with lawless passion and moral depravity, assuming a character almost national.

Foremost in mind among the Mongolian races are the Chinese, with whose skill in many useful and ornamental arts Europeans are well acquainted. We have already alluded to their early acquaintance with the art of printing, and the use of gunpowder, to the discovery of which they are fairly entitled. The magnet, which, as applied to the compass, was not known in Europe before the thirteenth century, was in use among them in the second. We have constantly an opportunity of seeing specimens of their manufacture of silk, porcelain, and ivory, as well as of their drawings, which, though not exhibiting any knowledge of perspective and effect, yet in brilliancy of colour, and correctness of detail, especially in the representation of birds and animals, evince much artistic skill. Their knowledge of the various sciences is for the most part accidental; and any system of arrangement, or effort at generalization, seems quite out of the question. They appear to have progressed to a certain period, since which they have remained nearly at a perfect stand-still. "The actual state of the sciences in China may, perhaps, be ranked with their condition in Europe some time previous to the adoption of the inductive method in philosophy. The constitutional ingenuity and industry of the people has led them to fall upon various practical results, in spite, as it would seem, of a feature in their character and habits, which is opposed to the progress of

knowledge. They profess to set no value on abstract science apart from some obvious and immediate end of utility. Among ourselves the practical application of scientific discoveries is sometimes long subsequent to the discoveries themselves, which might, perhaps, never have been made, had not science been followed up through its bye-paths, for its own sake merely, or with a very remote view to utility in practice.

"The Chinese always estimate such matters by their immediate and apparent utility! Dr. Able relates that, after satisfying a Mandarin in reply to his question concerning some of our own useful manufactures, he took occasion to mention that he had metals which, on coming in contact with water, burst into flame. 'I had some potassium with me, and was desirous of showing its properties to him. He immediately inquired concerning its uses, and when these could not be satisfactorily explained to him, looked too contemptuously to induce me to venture an experiment. And yet this discovery of the metallic base of potash was one result of the investigations of Sir Humphrey Davy, whose practical application of his scientific discoveries to useful and beneficial purposes were of such inestimable value and importance.'"*

The habit of thus referring everything to the principle of utility; the omnipotence of custom, which proscribes every deviation from the beaten track; their national pride, which disdains to receive information from a foreign source; and the absolute despotism to which they are subject, and which, though encouraging such arts as may be ser-

* "The Chinese," by Sir J. Davis.

viceable to the state, is adverse to disinterested mental exertion: these combined causes account satisfactorily, we think, for the comparatively little progress the Chinese have made, without supposing the powers with which they are endowed to be inferior to those of the Caucasian. Sir John Barrow, who accompanied the embassy towards the end of the last century, and who had intercourse with the different classes in China, comes to the conclusion, that the "natural faculties of the Chinese mind are of the first order, but being misdirected in youth, and confined and confirmed to one fixed and unalterable course through life, which no exuberance of talent can venture to turn into a new channel, no progressive improvement can therefore be looked for in moral or physical knowledge,—no discovery in arts or science. The man who would rise to eminence in the state, must perfect his knowledge in the moral maxims of Confucius, published above 500 years before the birth of Christ."

The Chinese possess an extensive literature, comprising numerous dramatic productions, various works of poetry abounding in happy description, and rich and even extravagant illustration, and many romances, presenting a faithful picture of their life and manners. Their vast interlacement of canals, and their great wall, a thousand miles in length, and of varying height, erected as a protection against northern invaders, show what may be effected by the associated industry and labour of a nation.

The Japanese seem to have derived what knowledge they possess of arts and sciences from the Chinese, and like them they manufacture porcelain,

practise successfully agriculture, and cultivate the tea-plant. They have, however, more decision and energy, and nobler moral qualities, than the Chinese. Many natives of Japan, who had been made converts to Christianity by the Portuguese, when the latter were expelled from the empire, appear to have suffered manfully for their newly acquired faith.

The various tribes who lead a roving life over the barren and rocky table-lands of Central Asia present, in their restless mode of existence, an explanation of their apparent want of intelligence; for, ever on the move, they have had neither time nor opportunity to cultivate those arts which give character and stability to a nation. In their domestic relations, as we have seen, they are susceptible of the more generous emotions of human nature; though, in war, their cruelty and blood-thirstiness have spread terror before them, and ruin and desolation have followed in their track.

The Bushmen of South Africa are placed under similar physical conditions to the tribes just mentioned, but under far more depressing moral influences, their whole energies being devoted to the necessity of procuring the precarious means of subsistence, so that we can scarcely anticipate what powers of mind they would evince if brought under more favourable circumstances. In their present degraded state they manifest much ingenuity and acuteness; and if we could take their children, and give them an European instead of a "bush" education, we should probably find them in no respect inferior to many among ourselves.

We shall consider the mental and moral peculiarities of the Negro somewhat in detail, inasmuch as this unfortunate race is always placed by those opposed to the unity of the human family, in unenviable juxtaposition with the monkey, being regarded as the connecting link between this animal and man. In describing the Ethiopian variety, we spoke of the moral and mental qualities of the Negroes, and observed that in the former they frequently excelled races more civilised; to be convinced of which it is only necessary to peruse the narratives of Mungo Park and other travellers. A most touching instance of disinterested kindness and generosity is related by the traveller just mentioned, the introduction of which in this place may afford diversion and relief. On arriving at a village in one of the Negro states through which he was passing, he found no one disposed to offer him food and shelter. He accordingly took refuge under cover of a tree, and would have been compelled to pass the night in its branches exposed to wind and rain, had not a female who was returning from the labours of the day taken compassion on him, and invited him to her house. Here, having performed the rites of hospitality, and pointed out his resting-place, she beckoned to the female part of her family and ordered them to resume their task of spinning cotton; "in which they continued to employ themselves great part of the night. They lightened their labour by songs, one of which was composed extempore, for I was myself the subject of it. It was sung by one of the young women, the rest joining in a sort of chorus. The air was sweet and plaintive, and the words literally

translated were these: 'The winds roared, and the rain fell. The poor white man, faint and weary, came and sat under our tree. He has no mother to bring him milk, no wife to grind his corn. Chorus. Let us pity the white man, no mother has he, &c.'" We noticed that the Negroes practise agriculture and various manufactures, as well as the working of metals either for useful or ornamental purposes. Of the higher arts which contribute to luxury, or comfort, they have little knowledge: their pursuits tend not to the expansion of thought; and though possessed of a rude poetry which is transmitted orally from one generation to another, they want both alphabet and grammar, the very elements of literature. Undoubtedly, if we regard the Negro races as a body, they present a dark and distressing picture of humanity; but, when they are placed under favourable influences, we occasionally meet with individual instances of high mental attainments. Many have been good orators, some have written poems of no mean order, and others have attained eminence in the higher departments of literature, and even in the physical sciences. Mr. Lawrence adduces the following instances of talented Negroes:—

"Omitting Madocks, a methodist preacher, and not attempting to enumerate all the Negroes who have written poems, I may mention that Blumenbach possesses English, Dutch, and Latin poetry, by different Negroes.

"In 1734, A. W. Amo, an African, from the coast of Guinea, took the degree of Doctor at the University of Wittenberg; and displayed, ac-

cording to Blumenbach, in two disputations, extensive and well-digested reading in the physiological books of the time.

"J. E. J. Capitein, who was bought by a slave-dealer when eight years old, studied theology at Leyden, and published several sermons and poems. He was ordained in Amsterdam, and went to Elmina, on the Gold Coast, where he was either murdered, or exchanged for the life and faith of his countrymen those he had learned in Europe.

"Ignatius Sancho, and Gustavus Vasa, the former born in a slave-ship on its passage from Guinea to the West Indies, and the latter in the kingdom of Benin, have distinguished themselves as literary characters in this country in modern times. Their works and lives are so well known, and so easily accessible, that it is only necessary to mention them.

"On reviewing these instances, which indeed must be received as exceptions to the general results of observation and experience respecting the Negro faculties, I may observe, with Blumenbach, from whom some of them are borrowed, that entire and large provinces of Europe might be named, in which it would be difficult to meet with such good writers, poets, philosophers, and correspondents of the French Academy."

We here subjoin a specimen of poetry by Phillis Wheatley, a Negress; supposed to be written at the early age of sixteen, and which evinces both depth of thought and power of imagination.

"As reason's powers by day our God disclose,
So may we trace him in the night's repose.

Say, what is sleep? and dreams how passing strange!
When action ceases and ideas range
Licentious and unbounded o'er the plains,
Where fancy's queen in giddy triumph reigns.
Hear in soft strains the dreaming lover sigh
To a kind fair, and rave in jealousy;
On pleasure now, and now on vengeance bent,
The labouring passions struggle for a vent.
What power, O man! thy reason then restores,
So long suspended in nocturnal hours?
What secret hand returns the mental train,
And gives improved thine active powers again?"

We add, also, the following lines addressed by her to the Earl of Dartmouth, Secretary of State for North America, because they express far more, and contain a more touching appeal, than anything we could urge in behalf of the Negro:—

"Should you, my lord, while you peruse my song,
Wonder from whence my love of freedom sprung;
Whence flow those wishes for the common good,
By feeling hearts alone best understood—
I, young in life, by seeming cruel fate,
Was snatched from Afric's fancied happy seat.
What pangs excruciating must molest,
What sorrows labour in my parent's breast!
Steeled was that soul, and by no misery moved,
That from a father seized his babe beloved;
Such, such, my case; and can I then but pray
Others may never feel tyrannic sway!"*

Many other instances might be cited of Negroes who have exhibited in large measure the higher powers of mind; but those we have adduced will suffice to convince the unprejudiced, that there is nothing in the Negro nature adverse to a high degree of moral and intellectual culture, and that their present degraded state may be explained by

* These specimens of Phillis Wheatley's powers of composition are cited in a short history of her life, in one of the Miscellaneous Volumes of Messrs. Chambers.

reference to the depressing and demoralizing agents to which they have so long been subjected. In their native country they are exposed to physical influences which, either directly or indirectly, have a deteriorating tendency,—directly, for the warm climate relaxes the muscular power, and impairs the mental energy,—and indirectly, for the soil responds so readily to the slight care which the agriculturist bestows upon it, that but little exertion of body is required; and there exists no stern necessity to call forth the ingenuity and resources of the mind. Then again, the moral influences, the despotism at home, and the slavery abroad, to which these unfortunate races have, so far back as their history reaches, been subjected; for although, in some of the Native states, the Negro enjoys a certain amount of freedom, yet, in most of them, he has never known independence, and can scarcely be said to be master either of himself or his actions. He is the subject of absolute government, may at a moment's notice, probably without provocation or offence, fall victim to the caprices of those placed over him; in some instances be torn from his wife and children, and either immolated as a sacrifice, or sold into slavery. Although the trade is usually restricted to war-prisoners, yet others are often sold by the Native tyrant or his delegates, who, to replenish their coffers, thus pander to the iniquity of the European. Trading in human flesh has, in this country, been denounced by the indignant remonstrances and resistless appeals of a Wilberforce and a Clarkson; and in the New World by the fervid, flowing eloquence of a Channing, who, with

others, have decided the question upon the principle, "not of what is profitable, but what is right."

At one period, when the trade was most flourishing, it was supposed that about 80,000 yearly left Africa, which, despite the detractions we have just spoken of, as containing the objects of their affections, was closely entwined about their hearts. Under the influence of these causes, instead of their degradation exciting surprise, the wonder rather is, that there should still smoulder in their breasts the embers of that fire kindled at the same source with the brighter flame which animates the spirits of their more favoured fellow-men. The spirit of liberty all but extinct within them, the Creator's high and distinguishing gift of reason never called into action, too often cut off from everything calculated to nourish the affections of the heart, acting under the whip, with no nobler impulse than brute force—can we wonder that the "iron should have entered into their soul?"

Undoubtedly, the instances of a high order of intellect among the Negroes are rare, and an exception to the rule; yet, if we can prove its existence in one genuine specimen of the race out of some thousands, it seems a fair inference that similar faculties may exist, as it were, in a latent form, even in the most degraded. It is not, however, by any means rare to meet with Negroes possessing what may be termed moderate powers of mind, and evincing great capacity for various pursuits and trades, in which indeed they are not far inferior to Europeans. Many of them engaged by British ship-owners form excellent sailors; and are

active, steady, and conscientious, in the discharge of their duty. Some years back a committee was appointed by the House of Commons to inquire into the possibility of improving the condition of the Aborigines in different settlements. The Rev. J. Weeks, of the Church Missionary Society, then made the following interesting statement in reference to the liberated blacks of the colony of Sierra Leone. "Eighteen months before I left the colony, (April 13th, 1835,) the governor sent me 100 liberated African boys, who had just been landed from a slave-ship, to be educated under my superintendence: they were in excellent condition, having been on board the slaver only a few days before they were captured and brought into Sierra Leone. I now thought opportunity was afforded me of trying an experiment, and forming a tolerably correct judgment of what were the capacities of the Africans. Not one of them as yet knew a single word of the English language; and when I left, thirteen of them could read their Bible, and thirty-six, the parables, miracles, &c. of our Saviour, and other elementary works."

Mr. Macaulay, commissary judge of Sierra Leone, stated in evidence, that a "large portion of these people had been brought to the colony in a savage state, landed, as he had seen many thousands, in a wretched condition, yet that they speedily became civilized and useful members of society. He stated that these men form the militia: they serve as constables and attendants on the courts of justice; and that in every situation in which they have been called upon to act, they have fulfilled their duties satisfactorily."*

* Aborigines Society Report.

He had also known them to act as jurymen, and evince much acuteness in their decision. Captain Duncan, whose extensive travels through the countries on the western coast of Africa, entitle his observations to respect, and whose interesting work will well repay the perusal, has assured us that many of the natives show remarkable readiness and skill in imitating different European manufactures. He speaks of the King of Dahomey as a man of great sagacity, liberality of spirit, and energy of purpose; and states that he appears quite willing to lend active co-operation in any efforts that may be made for the suppression of the slave-trade, requiring for this purpose merely a recognised alliance with Great Britain.

The native savages of Australia present one of the gloomiest pictures of humanity, and appear in an almost irreclaimable condition. Yet the testimony of several Church of England missionaries, stationed in different parts of Australia, proves that, although there is little to be done for the adults in consequence of their reckless and roving habits, education might prove successful with their children, who generally are apt and intelligent. . The missionaries also feel that if the natives had been removed from the baneful influences inseparable from a penal settlement, and had received the justice they were entitled to expect from the colonists, their condition would by this time have been considerably ameliorated, instead of being more degraded, as regards the majority, than when they were left to themselves. Bishop Broughton says that "our settlement in their country has even deteriorated a condition,

than which, before our interference, nothing more miserable could easily be conceived. While, as the contagion of European intercourse has extended itself among them, they gradually lose the better properties of their own character, they appear, in exchange, to acquire none but the most objectionable and degrading of ours." The Aborigines of Australia are rapidly diminishing in number, the decrease being due to various causes; occasionally to the wanton treatment of the settlers, who regard them as but a stage above the lower animals, and who, for comparatively slight offences, have been known to shoot or poison them. Frequently the natives die from sheer starvation; for although in the season the large rivers abound in fish, yet during the droughts, which last for a considerable period, they have the greatest difficulty in procuring the means of subsistence, and may be seen by the hour together groping in the sand or river-bed for reptiles and worms. The kangaroo, emu, and opossum, on which they formerly depended for support, have of late been much thinned by the European, who, in the introduction of intoxicating liquors, has also sown the germs of disease and death. Indeed, the aboriginal inhabitant of the soil owes but little gratitude to his more civilized brethren, who, in taking from him the land of which he is the rightful proprietor, and the means of subsistence, have made no compensating return. Although the above causes have crippled the efforts of missionaries and philanthropists, still sundry traces of improvement are visible in some of the natives,—in their adoption of certain habits of civilization, as wearing clothes, in the

establishment of a kind of commercial intercourse, the interchange of articles or of labour for the manufactures of the colonists, in the disappearance of some of their savage usages, and the occasional, more or less, complete reception of Christianity. Unless when impelled by necessity, the Australians are indolent and inactive; but there are now and then found among them men of intelligence and activity, who make clever seamen, guides, or servants.

The mental character and progress of the New Zealanders are subjects of peculiar interest, from the intimate relation in which the Aborigines have for many years been placed with Great Britain. From the attractive beauty and variety of its scenery, and still more from the fertility and productiveness of its soil, New Zealand is one of England's most important, and promises to be one of her most flourishing colonies. Notwithstanding the mismanagement to which they have been subjected, and the suspicion, shyness, and ill-feeling which it has engendered, the New Zealanders have benefited considerably by their intercourse with Europeans; and the adoption by many of them of English dress, the erection of mills and manufactures, the extension of commerce, the increase of trading vessels, and, still more, the eagerness exhibited for instruction, and the rapid spread of Christianity, are among the prolific germs of a growing civilization. With the introduction of these things we may date the decline of cannibalism, infanticide, and other detestable practices of savage life, which sullied the otherwise fair fame and noble qualities of the New Zealander.

The natives of the various islands of the Pacific, whom we considered under the Malay variety, hold out the fairest prospect of future progress. We have dwelt at sufficient length upon the moral and mental qualities of the South Sea Islanders in general, and we would here merely allude to the natives of the Sandwich group. Hawaii (Owhyhee) a name now applied to the entire group, which a few years back established its independence, has, during the past century, made rapid strides towards civilization, and, under native rulership, will ere long have shaken off the remaining vestiges of barbarism, and be in no important respect inferior to European states. Education is carried on throughout the extent of the group, and the demands upon the printing-press are proportionately great. Commerce is flourishing; the king has entered into an alliance with Denmark, and is desirous of strengthening his position by alliances with other powers; and every effort is being made to put down the use of spirituous liquors, and other practices deleterious to the well-being of the natives. The necessity of industry and assiduity under which he is placed, accounts for the circumstance, that the Sandwich Islander has taken the lead of other Polynesians in intelligence and civilization; for while the islands of the latter yield subsistence almost without labour, the taro root, on which the former mainly subsists, involves the necessity of tilling and irrigating the soil, in order to ensure its productiveness; so that in this way his energies have been called into action, and he has also, from an earlier period, been thrown in the way of commercial intercourse. The natives of the Sandwich group appear to

have possessed national poems of high order. "That a people unacquainted with the art of writing, should possess a literature, was unexpected; much less, that this should be regarded as deserving of, and, from its extent, as requiring the study of years. In respect to the Hawaiian poetry, there was but one opinion, 'that the thoughts are often really sublime.' In the midst 'of the fiction of their songs, their real history is embodied;' even, if I am rightly informed, as far back as the colonization of the group. The preservation of this literature, constituted a distinct department of the government; and a class of persons were regularly appointed as depositaries." *

We have already spoken of the moral and mental qualities of the American Indians, and have taken in review the causes which have operated in diminishing their numbers, and estranging them from civilization. Different writers and travellers have given such very opposite reports of their moral character,—some painting them in glowing colours, citing instances of their heroism, generosity, and magnanimity, and diffusing over them and their exploits an air of attractiveness and romance; others, again, regarding them as detestable savages, actuated by the worst passions of humanity,—that, from such very opposite descriptions, it becomes difficult to form a just estimate. The earlier records of them and of their intercourse with the English are full of appalling instances of assassination and wanton destruction of life, preceded by prolonged and ingenious

* The Races of Man, C. Pickering, M.D., United States Exploring Expedition.

torture; but it is unfortunately too true, that the European was not only in most cases the aggressor, but that he also too often afforded precedent for the most barbarous cruelty. It appears, however, that in the moral character of the Red Indian much evil is blended with many noble and dignified qualities; and while we shudder at their cruelty, treachery, and other savage features, we cannot withhold our admiration at the inborn dignity, simplicity of manner, and touching eloquence, of many of their renowned chieftains.

The life of the hunter is essentially adverse to progress in the higher arts; but in the construction of their dwellings, their clothing, and ornaments, and the weapons designed for war or the chase, the Indians evince ingenuity in design, and skill in execution. Some of the sedentary tribes to the north-west of the rocky mountains are very dexterous in the manufacture of copper shields, pipes, and other utensils, which they decorate with figures of men and animals. The snow-huts of the Esquimaux are said to be, in their way, masterpieces of architecture. The eloquence of the Red Indians has been much vaunted; but while it is utterly deficient in the breadth, comprehensiveness, and variety of illustration, which distinguish the oratory of civilized life, it must be admitted that the speeches of some of the renowned chiefs abound in instances of pathos rivalling the more masterly touches of European poets and writers. The eloquence of the American Indian is abrupt and impulsive, expressive of the strong will and stern resolve, and marked, therefore, by vigorous expression, striking illustration, and im-

passioned energy. It has depth and intensity, because, ignorant of higher and more permanent means of communication, in it alone can he embody his thoughts, and, as it were, unfold his inner being. The following specimens of American eloquence are from a history of the Indian chiefs by S. G. Drake.

The most renowned speech, perhaps, is that of Logan, on the destruction of his relatives. "I appeal to any white," he said, "if he ever entered Logan's cabin hungry, and he gave him not meat; if he ever came cold and naked, and he clothed him not. During the course of the last long, bloody war, Logan remained idle in his cabin, an advocate for peace. Such was my love for the whites, that my countrymen pointed as they passed, and said, 'Logan is the friend of white men.' I had even thought to have lived with you, but for the injuries of one man. Col. Cresap, the last spring, in cold blood, and unprovoked, murdered all the relations of Logan; not even sparing my women and children. There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have sought it. I have killed many. I have fully glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to save his life. Who is there to mourn for Logan? Not one!"

A chief, who was condemned to death, said to those about him, "I like it well; I shall die before my heart is soft, or I have said anything unworthy of myself."

The following oration was made by Ongpatonga, chief of the Omawhaws, in 1811, on the interment of the Sioux chief "Black Buffalo:"— "Do not grieve; misfortunes will happen to the wisest and best men. Death will come, and always comes out of season. It is the command of the Great Spirit, and all nations and people must obey. What is passed, and cannot be prevented, should not be grieved for. Be not discouraged or displeased, then, that in visiting your father here (the American Commissioner), you have lost your chief. A misfortune of this kind may never again befall you; but this would have attended you, perhaps, at your own village. Five times have I visited this land, and never returned with sorrow or pain. Misfortunes do not flourish particularly in our path. They grow everywhere. What a misfortune for me that I could not have died this day, instead of the chief that lies before us! The trifling loss my nation would have sustained in my death would have been doubly paid for by the honours of my burial. They would have wiped off everything like regret. Instead of being covered with a cloud of sorrow, my warriors would have felt the sunshine of joy in their hearts. To me it would have been a most glorious occurrence. Hereafter, when I die at home, instead of a noble grave and a grand procession, the rolling music and the thundering cannon, with a flag waving at my head, I shall be wrapped in a robe (an old robe perhaps), and hoisted on a slender scaffold, to the whistling winds, soon to be blown down to the earth; my flesh to be devoured by the wolves, and my bones rattled on the plain by the wild beasts. Chief of the soldiers (ad-

dressing Colonel Miller), your labours have not been in vain. Your attention shall not be forgotten. My nation shall know the respect that is paid over the dead. When I return I will echo the sound of your guns."

"Skenando," says Drake, "was an Oneida chief, contemporary with the missionary Kirkland, to whom he became a convert, and lived many years of the latter part of his life a believer in Christianity. Mr. Kirkland died at Paris, New York, in 1808, and was buried near Oneida. Skenando desired to be buried near him at his death, which was granted. He lived to be 110 years old, and was often visited by strangers, out of curiosity. He said to one who visited him but a little time before his death, 'I am an aged hemlock;* the winds of a hundred winters have whistled through my branches; I am dead at the top. The generation to which I belonged has run away and left me.'"

The chief, Pushmataha, just before his death, addressed his friends in the following touching words:—"I shall die, but you will return to our brethren. As you go along the paths you will see the flowers and hear the birds sing, but Pushmataha will see them and hear them no more! When you shall come to your home they will ask you, 'Where is Pushmataha?' and you will say to them, 'He is no more!' They will hear the tidings like the fall of a mighty oak in the stillness of the forest."

It is true that for reasons we have stated, and which we consider quite sufficient to account for the fact, but few of the North American

* A species of Spruce fir.

Indians have been brought within the pale of civilization, or made converts to Christianity. This religion, however, through the enthusiasm of zealous missionaries, has been carried into the very heart of the Indian territory; here and there whole tribes have been converted, and the chiefs have been foremost in preaching and propagating its doctrines. The old chief, Netawatwees, was converted through the Moravian missionaries, and afterwards sent the following message to his ally, Pakauke:—"You and I are both old, and know not how long we shall live; therefore, let us do a good work before we depart, and leave a testimony to our children and posterity, that we have received the word of God. Let this be our last will and testament." This chief died at Pittsburgh in 1776, and was deeply regretted by the missionaries.

The facts we have adduced are in themselves an effective refutation of the notion entertained by many, that the Americans, in common with other dark races, possess inferior moral and intellectual powers to the fair complexioned races. While they prove that the differences are dependent on accidental causes, and that at base their nature possesses like nobility and dignity with our own, they also impart encouragement and confidence to those who may devote their lives to the glorious mission of propagating the truth among these scattered fragments—these grand, desolate ruins of a once flourishing and happy race.

CHAPTER IX.

REVIEW OF THE SUPERSTITIONS, OR PSYCHOLOGICAL PECULIARITIES, OF DIFFERENT RACES.

We shall, in the present chapter, shortly consider the peculiar religious notions entertained by different races, prior to their illumination by that faith which, essentially based upon human nature, adapts itself equally to man under every circumstance of country and clime. If, on a superficial view, we are struck with the diversity in form and manners of different nations, we shall be infinitely more so with the varied manifestation of the religious principle in the savage state. But however multiform its aspect, there is one respect in which it is unvarying, and that is, in its universality. In the New World as in the Old, in the mountain fastnesses, on the barren desert, in the deep recesses of tropical forests, and in the regions of perpetual frost and snow, where we should imagine that the entire faculties would be concentrated on self-preservation, the savage, from the very essence of his nature, still manifests some glimmering of illumination. Everywhere there is a recognition, however imperfect and disguised, of a superior and overruling agency; the mind ever sees in the tangible and visible, though faintly shadowed forth, the intangible and invisible; the exiled spirit has ever visions, dim perchance, and indistinct, of a far distant home.

Let us not be misunderstood in reference to the above remarks. What we wish to express is, that all the races of men are characterized by the manifestation of psychological* phenomena, by the possession of a spiritual and immortal nature, whose promptings urge them to the adoption of some system or other of religion. We shall find this religious instinct, if we may be permitted so to term it, proclaiming itself even in the most savage races. The Bushman would, perhaps, appear to be an exception to the rule; but, as we have before had occasion to observe, he must be looked upon as degraded from the condition of humanity, even in its most savage form. Yet even he, as we have ourselves witnessed, makes a series of movements after violent exertions; and when injured utters a peculiar exclamation, which he imagines will exercise a talismanic effect in preserving him from harm. The Hottentots, however, from whom these Bushmen are proved pretty clearly to have sprung, believe in a spirit of good and of evil, practise superstitious rites, and have an indistinct notion that departed souls continue to exist in a future state.

The Negroes, the wretched natives of Australia, the black races of Polynesia, the fairer complexioned South Sea Islanders, the wandering Asiatic tribes, the Esquimaux, and native Americans—all, without exception, believe in supernatural beings, to whom they ascribe various attributes and powers, wielded either for good or for evil, in whose honour they perform ceremonies and sacrifices, and who, they imagine, have the power to render them either happy or

* From ψυχή (soul) and λόγος (discourse).

miserable in futurity. Some savages, as the Ostiaks of Northern Russia, when missionaries were first sent among them, were found to be animated by a belief in an invisible deity of an elevated and refined character.

The fact that nations separated by a wide distance from each other, are found to practise rites bearing a close resemblance in minute particulars, and to entertain certain traditions in common, is accounted for partly by early intercourse, and thus affording a strong proof of descent from a common source; partly by supposing that the religious principle and tendencies offer everywhere more than mere general resemblance, being thus implanted in man by his Creator. Dr. Croly, in a sermon on the Theory of Religion, observes, that the "three great truths, thus beyond the grasp of the human faculties, were in the possession of every race of mankind since the earliest periods of human record.

"The most uncivilized nations of the earth, from the most obscure times of their history, believed in a God. They worshipped Him, in the rude acknowledgment of His power, and in the equally rude acknowledgment of His beneficence.

"The most uncivilized nations believed in the atonement by sacrifice. The offering of animal life for human expiation belonged to every people and every age.

"The most uncivilized nations believed in the immortality of the soul; and it is remarkable that this belief, though opposed by the strongest human prepossessions, occupied the largest space in the minds of every people of the ancient world.

From the mystical Indian and the brilliant Greek, to the roving life of Asia, and the savage indolence of the African, the doctrine was embraced in every shape in which it could excite the feelings or engross the thoughts of man.

"Every nation of antiquity had a future world of its own pictured with the imagery of loveliness or terror familiar to its habits of existence. The Greek filled the regions of the soul with the marble hills and sparkling waters of his own delightful land. The Scythian gave it the boundless grandeur of his deserts, and piled the tomb of his chieftain with the weapons or ornaments which he had used during life, for imaginary huntings and feasts beyond the grave. The man of Scandinavia imagined palaces of supernatural pomp, where the spirits of his king and warriors revelled in perpetual banquets, listening to their exploits chanted by shadowy bards. The Egyptian embalmed his dead, and thus attempted to fix before his eye, in the imperishable body, an emblem of the imperishable soul."

The different forms in which the religious nature of man expresses itself, when he is unguided by the purer light of revelation, may be explained in a great measure by reference to general principles. Thus we find men deifying their passions,—a god of war, of wine, of love, a goddess of youth and beauty, demons, of hatred, envy, and jealousy, are to be met with not only among savage nations, but in the polytheism of the refined and intellectual Greeks; for although we must admit that the religion of the latter was somewhat elevated above that of surrounding barbarous nations, by introduction into

their pantheon of a goddess of wisdom, gods of poetry, music, and eloquence, yet their ideas in respect to these matters were for the most part sensual, notwithstanding the more spiritual creeds of some of their philosophers. Man also worships the objects of his fear; and when only one deity has been paid homage to, it has generally been a demon of evil, for the simple reason, that as no harm was anticipated from the spirit of goodness, it was unnecessary to propitiate him by sacrifices and offerings. The savage man is found also to worship those objects which excite in him a feeling of admiration and of awe. The different objects in nature, the heavenly bodies, and the elements, have received an investment of deity. The woods, the groves, the mountains, and the rivers, have had their attendant spirits. The water-spring, striking symbol of life, gushes up from its hidden sources, spreading fertility around, and creating an oasis in the arid desert. Man, as he rests his weary limbs beside it, and imbibes the cool, crystal draught, may e'en fancy the spot to be haunted by some genius of love! The stars, as they sparkle in the deep infinitude, seem to man, unillumined by higher light, to link themselves with his destiny; he reads in them his fate, and holds communion with them in the midnight stillness!

The thunder rolls its solemn peals, the lightning flashes through the darkness: there is grandeur and sublimity in this! Man deifies it, and the god of thunder, under various names, has been worshipped by the nations of antiquity.

The sun illumes this material world, sheds light, and infuses life into all things. Under

his genial influence the vegetable world develops itself in its varied beauty. Persian and Peruvian, the inhabitants of the Old and New World, have alike prostrated themselves before it.

The elements, too, have been deified—one spirit controls the winds, another is made ruler over the mighty deep. As the vessel, which was conveying to distant shores a husband or a son, dwindled to a speck in the far horizon, the heathen mother, watching with fond anxiety, has often implored with prayer, and propitiated with sacrifice, the god of the waves and tempests, that he would grant a safe and speedy return.

The mighty river—rolling on for ever, emblematical of the course of human life, which, like it, flows into the fathomless ocean of eternity—is invested with deity, and the Indian mother may be seen immolating her child to the Ganges, while the devotee luxuriates in death met with in its waves, for he fancies that they will bear his soul onward to the blissful region of paradise.

Man has ever been especially prone to deify the benefactors of his race, those of surpassing qualities mental or moral, those master-spirits who have introduced useful arts and sciences, who have drawn up a nation's laws, or distinguished themselves by their piety or heroism. We have striking examples of this form of idolatry in Odin, the warrior and law-giver, the great deity of the Scandinavian mythology; in Quetzalcoatl and Manco-Capac, the great Mexican and Peruvian priests and legislators. In fact, under the thick investment of fiction, legend, and absurdity that envelop the mythic characters

of different nations, there may usually be detected a nucleus of truth, and could we strip the gorgeous idol we should disclose a mere mortal form!

How, it will be asked, are we to account for the grosser features of savage idolatry—the worship of material objects, and of the inferior works of creation, especially that of animals, so extensively practised in India and Egypt? To analyze the religious systems of these and other countries, would be inconsistent with the purpose of the present work. We may merely remark, that when man once mistakes the creature for Creator, it is impossible to say to what length his enthusiasm, or rather his extravagant fancy, may lead him. Moreover, as many writers have shown, the more ignorant man is, the more, generally speaking, does he multiply causes. "Simplification of causes is the great triumph of science. Hence arises the multiplication of superior beings, the countless objects of worship which are found in barbarous nations; and hence arises that tendency among the uninstructed in civilized nations to extend the number of supernatural agencies. Imagination is a more forward and ardent faculty of the mind than judgment; it bounds over difficulties, and decides without hesitation."* In some instances the worship of animals, as of the cow and monkey, among the Hindoos, seems associated with the doctrine of metempsychosis, or the passage of souls after death into other bodies; those of the good passing into attractive forms, those of the wicked into loathsome and repulsive bodies.

* "Natural History of Society," by Dr. Taylor.

"When wasted down to dust the creature dies,
Quick from its cell the enfranchised spirit flies,
Fills with fresh energy another form,
And towers an elephant, or glides a worm;
The awful lion's royal shape assumes;
The fox's subtlety, or peacock's plumes;
Swims like an eagle in the eye of noon,
Or wails, a screech-owl, to the deaf, cold moon;
Haunts the dread brakes, where serpents hiss and glare,
Or hums, a glittering insect, in the air—
The illustrious souls of great and virtuous men,
In noble animals revive again:
But base and vicious spirits wind their way,
In scorpions, vultures, sharks, and beasts of prey.
The fair, the gay, the witty, and the brave,
The fool, the coward, courtier, tyrant, slave;
Each in congenial animals shall find
A home and kindred for his wandering mind.
Even the cold body, when enshrin'd in earth,
Rises again in vegetable birth:
From the vile ashes of the bad proceeds
A baneful harvest of pernicious weeds;
The relics of the good, awaked by showers,
Peep from the lap of death, and live in flowers;
Sweet modest flowers that blush along the vale,
Whose fragrant lips embalm the passing gale."*

There is much ingenuity and "even-handed justice" in the punishments which some nations anticipate for the wicked in a future state. The Chinese believe that the liar in the next world will have his tongue cut out. The Hindoos fancy that drunkards will be thrown into vessels of liquid fire, and that the seducer will be embraced by a figure of red-hot iron.

Many of the ceremonies and sacrifices practised by different nations who are unillumined by Christianity may be explained by reference to physical or natural causes. How natural that the in-comings of the harvest should be cause of rejoicing; that when "the pastures are clothed with

* "The Brahmin," by James Montgomery.

flocks," and "the valleys also are covered over with corn; they shout for joy, they also sing;" that man in the fulness of his heart should by sacrifices and festal rites express his gratitude for the gifts which the Great Giver dispenses with a lavish hand! How natural that the savage man should hope to avert disease or stay the raging pestilence, that he should signalize victory, and mark the many occasions of sorrow or rejoicing by national prayer and sacrifice! But many will shudder with horror when they think of the appalling rites which have been mentioned as in practice among savage races; yet these, even the most revolting custom of immolating human victims, are not generally the result of mere wanton barbarity and cruelty, though it must be admitted that the savage in the worst spirit of revenge, occasionally gluts himself with the prolonged tortures and cruel death of his enemy. These special sacrifices of animals and of men took place only on occasions of urgency and national necessity, and resulted from the idea that the more important the sacrifice the more likelihood that their desires would be gratified.

The notions entertained of futurity by nations in a state of moral darkness, are in accordance with the objects of their worship and modified greatly by climate and local circumstances, but almost invariably associated with sensual enjoyment. In the warm regions of the tropics voluptuousness enters largely into the futurity depicted. This is the case in the paradise of the Mussulman, where the virtuous are supposed to enjoy that perpetual youth, which is indispensable to full participation in the pleasures of this

Elysium. The Peruvians believed that the abode of the virtuous after death was a happy valley abounding in guavas and other delicious fruits, where their days were to pass in pleasure and tranquillity. The future of the South Sea Islanders, and of some Red Indian tribes, was, as we have said, a realization of the fable of Tantalus, the wicked being constant spectators of the enjoyments of the virtuous, but denied for ever even the hope of sharing them. The American Indian of the fishing tribes is said to be buried by the side of his canoe, the warrior and hunter is buried on his horse, both ready to follow in another world the pursuits which engaged their thoughts and energies in this. Our northern ancestors, the Scandinavians, the former inhabitants of Norway and Sweden, with whom valour was the chief virtue, looked forward after death to the boisterous joys of the Walhalla, where their great recreation during the day would consist in cutting each other to pieces, while the night would pass in festivity in the banqueting-hall of Odin.

The rainbow with the ancient Scandinavians was the bridge of heaven,—

> "A midway station given
> For happy spirits to alight
> Betwixt the earth and heav'n."

We, however, have resolved it into simple rays of light, and may perhaps sigh and feel with our poet that—

> "When science from creation's face
> Enchantment's veil withdraws,
> What lovely visions yield their place
> To cold, material laws!"

Yet with these material laws what exquisite poetry is there not intertwined. The rainbow

enters too into the religion of the Christian, and when he looks upon it he remembers the covenant that God once made with man, and regards it not merely as a symbol of His unerring government of the universe, but also as a token that His promises shall be fulfilled!

Some of the American tribes regarded "the Milky-way" as the road to heaven: and the northern lights, the Aurora borealis, which we admire as a wonderful phenomenon of Nature, and try to explain upon scientific principles, with the Greenlanders was a reality,—it was the dance of happy spirits!

If further evidence than that which has now been adduced were wanting to prove that all the races of men possessed a like religious nature and necessity, such evidence would be found in the circumstance that individuals of every race, and presenting every variety of external aspect, have been found to embrace and understand the truths of Christianity. Notwithstanding the total rejection of this religion for a time by some nations, its very partial reception by others, the mere outward conversion that has taken place in but too many instances, and occasionally the substitution of an idolatrous and material form of Christianity for the old heathen idolatry,—despite these disheartening facts, Christianity, when ardently proclaimed by practice as well as preaching, has rarely failed of ultimately triumphing; and there are many of every race and colour, who sincerely profess its doctrines, and are animated by its truths.

After quoting passages from Oldendorp's account of the conversion of the Negro slaves in the Carib-

bean Islands, Dr. Prichard observes, "In this very general statement of the facts connected with the conversion of the Negroes in these islands, the principal evidence is yet wanting by which it may be proved that the minds of Negroes are, not otherwise than those of Europeans, capable of receiving all the impressions implied in conversion to Christianity. This evidence can only be fully appreciated by those who read in detail the biographical notices and other particulars detailed by the historians of the community to which Oldendorp, as well as Crantz, belonged. But no part of this evidence is more conclusive than the selection of short homilies, composed by Negro preachers or assistants, and addressed by them to congregations of their countrymen. Some of these, though they do not rival in expression the reflections of Pascal and Fénélon, breathe the same spirit, and were evidently written under the influence of the same sentiments."

The diffusion of Christianity among the natives of the islands of the Pacific has been both rapid and satisfactory. The first mission sent among them was to Tahiti, towards the close of the last century, and for some years but little progress was made in their conversion. Within the last twenty or thirty years the success of the missionaries has been most signal, numbers have embraced the Christian faith, and in doing so have abandoned their savage customs, promoted commerce in their islands, and shown an eager desire concerning the arts and usages of civilized life. The number of South Sea Islanders now Christian falls little short of half a million.

The Bible is translated into about 150 dialects; and in almost every region of the world missions are established, in the hope of dispersing, by rays from the Sun of Truth, the darkness of superstition in which the aboriginal natives are plunged. Most of these missions have met with more or less success—more success, indeed, than could have been anticipated, considering the many difficulties they had to contend against, not merely in the savage natives themselves, who are, naturally enough, wedded to the customs and religion of their forefathers, and whose mind and moral principle have been embruted by the long-continued action of depressing causes, but also, to the shame of the white man be it spoken, from the vices the natives have but too often contracted from Europeans with whom they have become accidentally associated, and who, instead of bettering, have still further degraded, their condition. The missionaries, moreover, have been prevented from effecting as much as they might have done, from the want of means indispensable to the furtherance of the good work.

"The present state of feeling," writes the Bishop of New Zealand, in 1846, "would enable me at this moment to bring a thousand native children into my schools, if I could undertake to maintain them."

The Rev. G. King, after paying a visit to King George's Sound, in Australia, observes, "To me it was exceedingly painful to leave the place without being able to effect anything for the natives. They repeatedly surrounded me while walking in the neighbourhood, and with much earnestness inquired, 'What time you make native school?

boy and girl plenty go.' They had heard of our native school at Freemantle, and felt jealous that they too had not a similar opportunity of making their sons and daughters 'all the same as white people;' and when I informed them that I had no means to establish a native school there, several of the boys volunteered to go with me to the Freemantle school. This was an extraordinary instance of confidence in European protection, for the individual who ventures far beyond the boundaries of his tribe, is deemed by his friends a dead man. However, I had no means of maintaining an additional pupil at Freemantle, and it grieved my heart to be obliged to say nay."*

These are but examples of a great and increasing number of instances in which missionaries and philanthropists are crippled in their exertions from deficiency of the requisite means; yet, as we have before said, despite the many drawbacks, Christianity and civilization are decidedly progressing, and before their onward march the many horrors and repulsive customs of savage life—bloody, exterminating war, infanticide, the loathsome practice of cannibalism, and gross idolatry stained by human sacrifice, are rapidly receding. While, therefore, we contemplate in sorrow the darkness and barbarity in which millions of our fellow-creatures are yet plunged, when we reflect upon what has been accomplished, we cannot but entertain a confident hope of the ultimate enlightenment of the entire human family.

In different parts of Europe, especially in the south-west of England, in Ireland, and Brittany,

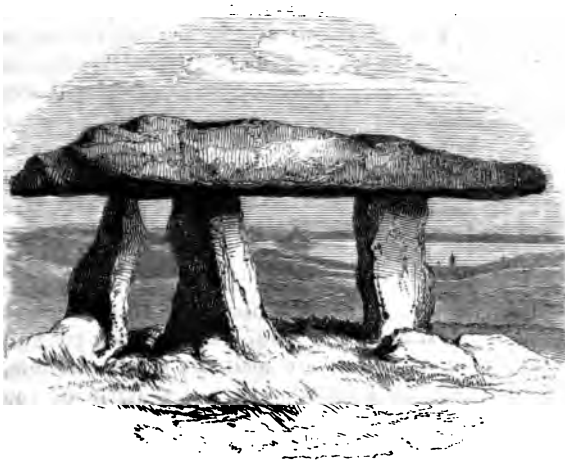
* "Report of the Society for the Propagation of the Gospel in Foreign Parts."

we find, scattered over barren heaths, or upon the slopes of hills and mountains, or in the deep gloom of some shady grove, relics of Druidism, a religious system into which the worship of the Sun entered, and which has left traces of its existence in unexpected and widely separated regions of the earth. These relics consist of huge stones, brought how and whence it is in some instances difficult to say, placed, as with giant hand, against each other, and presenting various forms, to which different names have been given. The solitary upright stones, rising to the height of thirty or forty feet, of which specimens exist in Brittany, are termed "menhirs," or long stones of the sun; those arranged vertically, so as to support others placed horizontally upon them, are called "cromlechs." Of the latter some of our readers may have seen an example in the Kits Cotty-House, on the slope of Blue-bell Hill, near Maidstone; and we have given a drawing of the cromlech of Llanyon, in Cornwall. These Druidical stones appear to have been arranged in many cases in a serpentine or a circular form, as at Stonehenge; and Mr. West speaks of the

> "Rude enormous obelisks that rise
> Orb within orb, stupendous monuments
> Of artless architecture, such as now
> Ofttimes amaze the wandering traveller,
> By the pale moon discern'd on Sarum's plain."

Often have we contemplated in silence these strange relics, and admired the huge blocks but little impressed by the storm and time: and the imposing simplicity of their structure, their desolate aspect, and the mysterious rites to which they were consecrated, gave a new impulse to the

imagination, and we saw in these giant stones the embodied genius of the past!



CROMLECH OF LLANYON—CORNWALL.

In different parts of Mexico are pyramidal erections, which, under the pagan religion of the ancient Mexicans, seem to have served the double purpose of altars and tombs. They are occasionally of vast magnitude; that of Cholula, according to Humboldt, who measured it, covering twice as large a surface as the Egyptian pyramid, although falling very far short of it in height. On the summit, where the priests superintended, of yore, the sanguinary rites of their heathen superstition, there now stands a little chapel, in which mass is daily performed by an ecclesiastic of Indian race.

In the solitudes of forests in Central America,

concealed by trees of some centuries' growth, are colossal idols, with altars in front of them, elaborately carved, and covered with hieroglyphics, and in their vicinity, the remains of pyramidal temples. The traveller treads, as he thinks, a virgin soil, or penetrates an apparently primeval forest; but its deep seclusion was once the abode of man!

Here and there the "menhir" may be seen in Brittany, surmounted by a crucifix; and many of the rude early Christian crosses in Cornwall and the south of Ireland, are hewn out of these solitary Druidical stones. When Druidism fell before Christianity, by way of compliance with pre-existing prejudices and superstitions, the cross was cut upon these stones, and from the adoration paid to them, they were and are still, in some districts, called "bowing stones." In many parts of the peninsula of India there are temples belonging to a distant age, and dedicated to a superstition which, though agreeing in general principles with the Hindoo form of worship, was probably ruder and more complex. These temples, vast in extent and elaborate in detail, are frequently hewn out of the solid rock, and over the deserted fanes Silence now sits, holding "her ancient, solitary reign."

Of the classical ruins of Palmyra, once the resort of Solomon, the seat of the renowned Zenobia, the most striking remains are those of the Temple of the Sun, whose former magnificence is attested by lofty and richly decorated Corinthian columns. Of these, some are still connected, others stand broken and alone, and masses of marble, rivalling in magnitude the stone blocks of

Druidism, lie strewed over the plain. This temple, once frequented by thousands, the scene of many a gorgeous pageant, lies scattered and in fragments. The sun's rays, as they stream down upon it, but light up desolation, the night breezes play mournfully amid the ruins; even in this barren soil nature's weeds are triumphing over one of man's noblest works, and the mud huts of a few peasantry form a miserable contrast to the exquisitely sculptured columns.

ANCIENT CHRISTIAN CROSS—CORNWALL.

CHAPTER X.

DEVIATIONS OBSERVABLE IN THE HUMAN RACE MERELY VARIETIES. —OPINIONS OF HUMBOLDT, PRICHARD, LAWRENCE.—CAUSES OF VARIETIES, AND THEIR PERMANENCE.

THE review taken in the preceding chapters of the peculiarities of external form, of mind, and the moral affections, and of the religious principle as exhibited in the different races of men is, we apprehend, quite sufficiently extensive to warrant the conclusion that in all essential particulars there is no remarkable or constant difference manifest in any one instance, and that the unimportant features in which races differ sink into utter insignificance when compared with those more important points in which they agree. For what are slight deviations in complexion, colour, and quality of hair, in the bony parts of the face and skull, in stature and general development, or the preponderance of this or that mental or moral quality, when compared with an intimate agreement in the arrangement and functions of the different internal organs, in the laws which regulate the life of the individual and reproduction, in the liability to certain diseases, and above all, in the qualities of mind, and in the necessity for religion? Without at all denying the characteristic physical and mental features of race, we think that the agreement observable in all essential particulars perfectly justifies the conclusion that the different races of men are to be regarded not as

distinct species, but as merely varieties of one and the same species. Humboldt, after visiting and forming an intimate acquaintance with most of the people scattered over the face of the earth, comes to the conclusion that they are all to be regarded as merely deviations from a primitive type. "Whilst attention was exclusively directed to the extremes of colour, and of form, the result of the first vivid impressions derived from the senses was a tendency to view these differences as characteristics, not of mere varieties, but of originally distinct species. The permanence of certain types in the midst of the most opposite influences, especially of climate, appeared to favour this view, notwithstanding the shortness of the time to which the historical evidence applied; but in my opinion more powerful reasons lend their weight to the other side of the question, and corroborate the oneness of the human race. I refer to the many intermediate gradations of the tint of the skin, and the form of the skull, which have been made known to us by the rapid progress of geographical science in modern times; to the analogies derived from the history of varieties in animals, both domesticated and wild; and to the positive observations collected respecting the limits of fecundity in hybrids."* Most systematic writers, Prichard, Lawrence, and others, coincide in the opinion entertained by Humboldt. We noticed the varieties which exist in many of the lower animals, the dog, horse, hog, &c., in the early part of the work, and then observed that the existence, as well as the appearance from time to time, of such deviations in the lower animals, went far to remove the difficulty, on the score of proba-

* Humboldt's "Kosmos."

bility, of their occurrence in man. Variations, indeed, occur, as we have already observed, lower in the scale of animal creation than would be expected, and where they certainly cannot be explained by reference to domestication.

The tendency to variation is extremely remarkable in many members of the vegetable kingdom, occurring not merely as the result of cultivation, but also in plants growing in their wild and natural state. After reviewing the phenomena of variation in different animals, Dr. Prichard concludes, "That these varieties which are manifest in all tribes in a domesticated state, or existing under great diversity of external agencies, are in almost every particular strictly analogous to the varieties which distinguish from each other the several races of men. If, indeed, we consider the great differences in the external condition of human races, whether depending upon physical circumstances, as those of climate and local situation, or on the moral state, viz. the various modes and degrees of barbarism and civilization, we should expect to discover much greater and more important diversities in mankind than in the inferior tribes, confined as they are, for the most part, to regions of limited extent, and to a comparatively simple and uniform manner of existence."

Mr. Lawrence observes that the very numerous gradations which we meet with in the different features "are an almost insuperable objection to the notion of specific difference; for all of them may equally be referred to original distinction of species; yet if we admit this, the number of species would be overwhelming. On the other hand,

the analogies drawn from the animal kingdom nearly demonstrate that the characteristics of the various human tribes must be referred, like the corresponding diversities in other animals, to variation."

In proportion to the extent of our survey of the human race, the less striking are the features characteristic of each variety, from the almost insensible gradation by which one passes into another. Thus we find that the Caucasian is connected on the one hand through the Laplanders, Tartars, and Turks, with the Mongolian; and, on the other, through the Egyptians, Abyssinians, and some Arab tribes, with the Ethiopian variety. The Kafirs have many Caucasian features; and the Hottentots and Bosjesmans seem to be the link which connects the Ethiopian in form with the Mongolian variety.

Through the Oceanic Negro tribes, the Ethiopian features pass by easy and gradual transition into the Malayo-Polynesian, and this through the natives of Sumatra, and the Malayan peninsula into the Mongolian, while many of the inhabitants of the different South Sea Islands have features and forms differing in no material respect from the Caucasian. If to the above facts we add the number of races marked by peculiarities within the limits of each variety, we have a motley appearance afforded by such general review of the races of men, which it is much more difficult to explain by reference to different sources of origin, than by supposing that tendency to deviation from an original type is a law of the Deity, whereby an easier adaptation is ensured to different external conditions, and that diversified aspect

maintained which is so conducive to a general harmonious effect.

There is another circumstance bearing upon the question of species and variety which has not yet been noticed, but to which it is necessary to make a passing allusion, inasmuch as it lends powerful support to our position. It is, that as a general rule, the offspring of different, though closely allied species in the animal kingdom are found to be unfertile. To this there are some exceptions, but that the rule is general is satisfactorily proved by the fact that the limits of species have from time immemorial been as clearly defined as they are at present. Intermarriages constantly take place between the most opposed varieties of the human family, and the offspring of such are equally prolific with the races from which they sprung.

If then, the differences observable in the races of men are nothing more than deviations from a primitive type, what are the causes to the action of which we must refer their production?

An individual desirous of becoming enlightened upon the subject of ethnology might probably, in the first treatise he perused, find a geographical survey taken of different races, and the conclusion deduced from such, that climate and other physical causes, have little or nothing to do with the varieties of mankind. Anxious for further information, he might take up some other systematic work, and would there find a similar review of the geographical distribution of different nations, resulting in the exactly opposite conclusion, that differences bear a direct relation to, and are to be explained by, the long-continued action of climate

VARIETIES OF HART'S TONGUE FERN (Scolopendrium vulgare).

and other external causes. The existence of such difference of opinion among philosophical and unbiassed writers, proves that the question of the origin of varieties is a subtle one, and involved in some obscurity. Light may, however, be thrown upon the subject, and the truth may perhaps occupy the happy medium, and embrace more or less of both the opinions to which we have alluded.

Variation occasionally takes place in an accidental or spontaneous manner. We have in a fern-case, at the window of the study in which we are writing, specimens of the Hart's tongue, and also of another fern, which are constantly sending out fronds deviating from the natural form. Admitting that slight causes are sufficient to disturb the balance of simpler structures, it is yet easy to conceive that similar varieties may occur in more complex organic structures, from the prolonged action of such causes. In the higher animals deviations arise occasionally under the influence of what is termed "domestication," and having arisen, are perpetuated by isolating the peculiar breed. Dr. Prichard gives the following instance which occurred in the State of Massachusetts, and which has been noticed by many writers in illustration of this subject. "In the year 1791, one ewe on the farm of Seth Wright, gave birth to a male lamb, which, without any known cause, had a longer body and shorter legs than the rest of the breed. The joints are said to have been longer, and the fore-legs crooked. The shape of this animal rendering it unable to leap over fences, it was determined to propagate its peculiarities, and the experiment proved successful; a new race of

sheep was produced, which, from the form of the body, has been termed the otter breed. It seems to be uniformly the fact, that when both parents are of the otter breed, the lambs that are produced inherit the peculiar form."

Varieties spring up in man in a similar spontaneous manner. Every one knows that peculiar features, temperament, and tendency to certain diseases arise, and are perpetuated, in certain families. Royal families, especially, have been marked by distinguishing physical characters, such as the thickness of the upper lip in the Imperial House of Austria. One of the most remarkable instances of variation was exhibited towards the middle of the last century, in the person of Lambert, nick-named the "porcupine-man," who is described as having been covered with warty excrescences about half an inch in length. He had several children, in all of whom the same peculiarity made its appearance a few weeks after birth. We cannot refrain from introducing the pertinent remarks of Mr. Baker, who saw and described this individual. "It appears, therefore, past all doubt, that a race of people may be propagated by this man, having such rugged coats or coverings as himself; and if this should happen, and the accidental origin be forgotten, 'tis not impossible they might be deemed a different species of mankind; a consideration which would almost lead one to imagine, that if mankind were produced from one and the same stock, the black skin of the Negroes, and many other differences of a like kind, might possibly have been originally owing to some such accidental cause."*

* This case is cited by Dr. Prichard.

We may, therefore, with a fair degree of probability, conclude that some of the leading varieties of the human race, for instance, the Negro and Mongolian, which cannot altogether be explained by the action of physical causes, may in such spontaneous manner have arisen at a period to which history reaches not. Having arisen, we may understand how, by isolation and exposure to different circumstances, they may have become perpetuated.

We have shown in the chapter devoted to the consideration of physical peculiarities, that while climate does not entirely account for diversity of colour, this in very many instances bears too close a relation to it to be quite independent of its influence. Even if we admit that the action of climate merely affects individuals, still an influence, which is visited generation after generation upon all the individuals of a community, differs little in result from one that is hereditarily transmitted. Blumenbach, Buffon, and other physiologists and naturalists, from the circumstance that the Negro tribes are for the most part peculiar to intertropical regions, and from other local relations of colour to temperature, imagined that the latter was in all cases sufficient to account for the former. This opinion, combated by many writers, and almost abandoned, was taken up by Dr. Prichard, who has adduced a well digested array of facts and historical records in support of it. We have noticed in another place some of these facts; as the gradual transition from the fair complexion of the Northern Germanic races to the deep, swarthy colour of the native of Southern Europe

and Northern Africa; the difference in hue between the Negro tribes inhabiting the temperate mountainous regions and those dwelling in the plains. Notwithstanding these facts, the questions still arise, how is it that within the tropics, in the same latitude, we should have in one part copper-coloured, in another, tribes, nearly or completely black? or how is it that, with one or two exceptions, the natives of the New World should be characterized by a uniform red copper tint, which is certainly not lighter in the cold regions to the north and south, the natives of Terra del Fuego and the Esquimaux being as dark as any of the American tribes? Here we must rest contented with reference to those spontaneous or casual variations, which we have already sufficiently noticed, and which, though not directly due to climate, may yet be determined by it and other physical and moral causes comprehended under the term civilization, especially when the influence of such causes is extended over a long series of ages. That most striking effects are produced by the combined operation of climate and civilization, is a matter of history. Thus the Magyars, the dominant class in Hungary, as fine, well-developed, and intelligent a class of people as any in Europe, are shown by Dr. Prichard to be descended from the same stock as the dwarfish and dull Laplanders; and a writer who notices their migration from the north of Russia to the plains of the Lower Danube, nearly a thousand years back, describes them as then possessing the same physical and moral features. Here we have an illustration of transition from the Mongolian to the Cauca-

sian type, taking place in a long series of years, and due, apparently, to the change from a bleak, rigorous, unproductive region, to a genial and productive country, from the condition of savages to that of civilized beings. In some parts of America it has been remarked that the Negroes, under the influence of an improved physical and moral condition, without any intermixture with other tribes, have, in the course of two or three centuries, lost some of their characteristic peculiarities, as the extreme thickness of lips and prominence of jaw, and have approximated more to the European type.

It would be almost impossible for a traveller who should visit, successively, New Zealand and Australia, not to refer the respective condition of the inhabitants of the two countries in some degree to the different physical circumstances to which they are exposed. The New Zealander, living in a fertile and genial land, in which life's necessaries are amply supplied, is stout and well-proportioned, vigorous both in body and mind; the Australian lives in a country subject to long-continued droughts, which, while they offer an explanation of his wandering habits, by rendering the necessary supply of food uncertain and at times deficient, account for his attenuated and forbidding aspect, and, indirectly, for his depressed moral state. Voyagers have always been struck by the difference in appearance between the chiefs and their subjects in many islands of the South Seas, the former being generally much taller, stouter, more muscular, and fairer-complexioned than the latter. The difference here may be accounted for partly by the comparative

freedom from depressing labour and more nutritious diet enjoyed by the chiefs, partly, by the circumstance that the most healthy and best-formed women are selected as wives for the chiefs, and as nurses for their children. In some instances, no doubt, the chief and people are of different race.

Climate seems to affect considerably the general development of the human frame. The inhabitants of cold countries, the Esquimaux, Samoiedes, and Laplanders, are generally stunted in growth, while the natives of warmer countries, are well-formed and tall of stature. It also exerts an influence upon the moral affections and the mind, for where the temperature is high, there we commonly meet with luxuriousness, inaction, depth of passion and warmth of imagination; on the other hand, where it is temperate, we meet with greater energy, activity, and enterprise.

The general aspect of a country, whether flat or mountainous, insular or forming part of a continent, is, in an ethnological point of view, of no slight importance, and exerts an effective part in the determination of national character. So, also, the general aspect of Nature in different countries; whether she presents herself in quiet beauty, or in sterner and sublimer grandeur, cannot fail, if the mind be sufficiently vigorous to react upon it, of determining the mental tendency of a people, and imparting a distinctive character to national literature.

It is only very recently that the importance of a knowledge of physical geography has been felt by the ethnologist. Geologists state, that from the external features of different rocks, they are

capable of determining at a glance their internal structure. In like manner, the ethnologist, from the physical aspect and peculiarities of any region of the earth, might anticipate the character of the races by which it would be peopled. This observation does not go so far as to imply that country and climate are sufficient to account for diversities of race. It still leaves open the question, whether the latter bears to the former the relation of effect to cause, or whether races, originating elsewhere, have found their way by choice or compulsion to the countries best adapted to their varying powers. Nevertheless, the fact powerfully forces itself on the attention, that the most degraded races of man are found in those regions least adapted for physical and intellectual advancement. Let us take, in illustration of the point, the continent of Africa. With the exception of Egypt, and its Mediterranean coast, it has been from time immemorial inhabited by men degraded, if we may use the term, from their high estate. And this is precisely the quarter of the world, where we might expect to find them so, for there is no country so ill-adapted for civilization. The greater part of it lies under the burning sun of the tropics; a vast extent is occupied by barren and ever-shifting sands, girting, ocean-like, the few fertile spots which enliven them; the coast bears but small proportion to the vast area of land, and along much of its extent are swamps emitting destructive poison; it has but one or two rivers at all fitted for navigation, and scarcely any inland lakes to facilitate commerce in its interior. In short to use the words of M. Guyot, Africa "seems to close itself against every influence from without."

If we regard the cold barren regions of Northern Asia, those vast tracts covered but for a month or so in every year, with a scanty verdure, and for a long period involved in one continuous night, the scene of the biting frost, and destructive hurricane,—what are the people that we find there? An ill-developed, stunted race, with mental faculties corresponding to their physical frames. A vast portion of Central Asia is occupied by plains covering thousands of square miles, and presenting at times no object which may relieve their desolateness. For some months in winter they are the scene of chilling frost, and their surface is covered with saline particles which conceal even the germs of vegetation. Spring comes,—for two or three months luxuriant pasture carpets the ground, until the increasing heat and droughts parch and wither it, and barrenness again reigns supreme. We should here expect to find a race of wandering habits, who would roam over the district with their countless herds as long as the pasture lasted. Such are the nomadic Mongolian tribes, who live on the confines of these plains during winter and advanced summer, and pitch their tents at different spots, as they wander over them in spring. Europe, to take one more illustration, is admirably adapted by its physical characters, the vast extent of its coast compared with its area, its numerous wave-washed peninsulas, its bays and navigable rivers, and above all, its temperate climate, to be the scene of growing intelligence and progressive civilization.

We have already frequently alluded to, and given illustrations of, the influence of various moral causes—peculiar form of government, edu-

cation, and religion—not merely upon the moral and intellectual, but even the physical character of races. It has been remarked that those nations who are sunk in ignorance, and addicted to gross idolatry, have a more depressed physical aspect than those who have received some degree of education, and become converts to a religion which nourishes the affections of the heart, and the faculties of the mind. For, as the soul begins to perceive its relation to the surrounding universe, and acquires a certainty of its high purpose and destiny, the habitual expression becomes more animated, the attitude more erect and dignified, and the eyes beam with a brighter lustre, as through the mists of time they peer into the radiance of eternity!

Varieties or races once produced are, as a general rule, perpetuated, and preserve their distinctive features. And here, it may not be unnecessary to caution our readers against confounding the terms race and nation. The former is a convenient term applied by naturalists to a class of animals or men, distinguished by certain traits, but which does not imply that such class constitutes either a species or variety. The word nation is applied to an aggregate of men united under the same government and laws, but not by any means necessarily of the same race. Thus, the British nation is composed of two distinct races, the Saxons and the Celts. Under the Austrian Empire, several races are associated; and it would be easy to multiply instances. Dr. Knox was the first to point out the importance of a study of ethnology to the historian, and to show that it should pave the way to a knowledge

of national character, and of the great movements that are unfortunately ever agitating mankind.

Races may become blended by intermixture. Thus, in America, the Europeans, the Negro slaves, and the native Indian tribes, intermarry, and the population of some of the large towns is, in consequence, of a very varied and motley character. There is a similarly mixed population in Cairo, and other cities, where different races are brought into contact. Occasionally, the fusion of races is productive of considerable benefit. In the decline of the Roman Empire, when the people were enervated to the last degree by slothfulness, luxury, and morbid refinement, barbarous hordes of Goths descended from the centre of Europe, invaded the Roman territory, and, settling there, became blended with the inhabitants, and, like the infusion of blood into the veins of the dying man, imparted new life and vigour to the State fast verging to decay. That we English are a little less heavy and phlegmatic than other Teutonic races, is, perhaps, owing to our having a dash of Celtic blood in us; and among the means of regeneration to which we must look in our efforts to ameliorate the condition of savage races, not the least important is the intermarriage of these with the more intellectual and cultivated Europeans who may settle among them.

CHAPTER XI.

MAN CONTRASTED WITH THE MONKEY, AND WITH INFERIOR ANIMALS.

SOME philosopher or other, misconstruing the accounts of travellers, imagined that there existed upon the earth a race of men having tails. Possibly a certain affectation of affinity may have misled the scientific enthusiast; or, perhaps, he regarded these men-like monkeys as a realization of one of those strange metamorphoses which Ovid luxuriates in, and describes with so much felicity:—

"Th' abandon'd race, transformed to beasts, began
To mimic the impertinence of man.
Flat-nos'd and furrow'd, with grimace they grin
And look to what they were, too near akin;
Merry in make, and busy to no end,
This moment they divert, the next offend:
So much this species of their past retains:
Though lost the language, yet the noise remains."

The Aborigines of Van Diemen's Land had a tradition,* that man was made originally with a tail, and without any knee-joints. In this condition he was so unhappy and ill-adapted for action, that a spirit, who had compassion on him, came from heaven, cut off his tail, and rubbing grease into his knees, gradually worked them into joints. Almost similar is the notion entertained by another philosopher respecting our descent,

* "Narrative" by J. Backhouse.

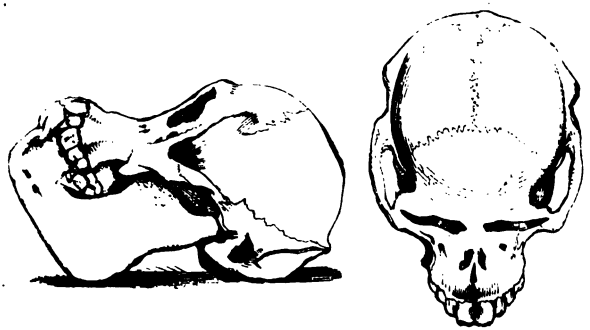
which affords a melancholy proof that a misguided scientific spirit may lead to absurdities not less extravagant than those of superstition. Certain philosophers of the present day would apparently have us believe that we were once fish, and that we have undergone a gradual series of transitions up to our present state. We are not going to enter upon abstruse questions of this description; but, admitting that animal life presents a graduated scale from the simplest up to the highest form, while we believe that the doctrine of evolution of higher out of simpler forms has no sound foundation, we also protest against the inferences to which it leads. The Creative Power requires not assistance of the creature to remove difficulty; and He, who could call into being the animalcule, with its ceaselessly vibrating cilia and complex digestive apparatus, needs no system of creation made easy, to account for the formation of the higher structures.

Having proved, conclusively we trust, that all the races of mankind are intimately associated, it will not be altogether apart from our purpose if we examine a little the relation that man bears to the animal next in the scale of creation,—the monkey. And, indeed, but a very slight examination of the characters peculiar to each suffices to show, that there is a wide difference between the Negro, who is regarded as the lowest of mankind in physical development, and the chimpanzee, the highest of the monkey tribe.

In the Negro the brain-case is situated in great degree above the face, in the chimpanzee it is entirely behind it; and the enormous mass of bone entering into the composition of the jaws

of the latter, gives a thoroughly animal expression to the countenance. The relative size, also, of the

SKULL OF CHIMPANZEE.



Side View. View from above.

brain, it may be remarked, is much larger in man than in the monkey, particularly the anterior and superior parts of it. The monkey, again, has a bone in the face, termed by comparative anatomists the "intermaxillary," which is wanting in man. The teeth in the latter are uniform in length, and arranged compactly; in the monkey some are longer than others, and spaces are left between the teeth of one jaw into which the longer ones of the other may be received. The spinal column in the monkey, though not exactly straight, does not present those graceful curves which impart to the human figure, beauty, elasticity of movement, and the power of balancing adjustment without deviating from the erect attitude. In the chimpanzee the arms are long and strong, but the legs are short, and very different in strength and development,

from the solid, muscular, well-set limbs of man. In man the broad muscular cushiony foot, with the strong heel, is implanted firmly on the ground, and constitutes the principal element in that erect bearing which characterizes him only: in the monkey, on the other hand, the heel is small, ill-developed, and the entire member is rather a second hand, a prehensile organ, than a foot. On it the animal stands but very infirmly, resting on the outer edge, the heel being raised from the ground. "The lower limbs can be separated more widely in man than in any animal. Thus we are enabled to derive the full advantage from those admirable instruments of support, the feet: an advantage which may be estimated by observing the varied motions, the rapid changes, and multiplied combinations of movement, according to the probable direction of the expected impulse, in boxing, wrestling, and other similar feats of activity, in pushing, pulling, &c."*

The chest is much more expanded and broader in man than in the monkey, and the arms consequently enjoy a greater sphere of action. The chest in the latter is narrow and contracted, resembling that of many unfortunate victims of consumption. It is, however, the hand, and the thumb in particular, which, obedient to the superior mind, gives man the control over other animals, and over nature in general. The muscular ball of the thumb, and the length of this member compared with the corresponding one in the monkey, are especially distinctive of the hand of man; so are the pulpy highly nervous extremities of the fingers, which, supported by the nails,

* Lawrence's Lectures.

are admirably adapted to the delicate and important sense of touch. "Seeing how perfect both the structure and endowments of the hand are," says Sir Charles Bell, in his admirable Bridgewater Treatise, "we can hardly be surprised that some philosophers should have entertained the opinion of Anaxagoras, that the superiority of man was owing to his hand. The system of bones, muscles, and nerves, which belongs to this extremity, is suited to every form and condition of vertebrated animals; yet we must confess that it is in the human hand that we perceive the consummation of all perfection as an instrument. This superiority consists in its power, which is a combination of strength, with variety, extent, and rapidity of motion; in the forms, relations, and sensibility, of the fingers and of the thumb; in the provisions for holding, pulling, spinning, weaving, and constructing; properties which may be found in other animals, but which are combined in this more perfect instrument. By possessing these provisions, the hand corresponds with the superior mental capacities with which man is endowed: the instrument being capable of executing whatever his ingenuity suggests. Nevertheless, the possession of the ready instrument is not the cause of man's superiority; nor is its aptness for execution the measure of his attainments. So, we rather say with Galen, that man has hands given to him, because he is the wisest of creatures, than ascribe his superiority and knowledge to the use of his hands."

Man, when most dwarfish, is superior to the monkey in stature, the chimpanzee seldom exceeding from three to four feet. The former

also has a smooth, supple skin, but partially covered with hair, while the surface of the latter is thickly covered with it throughout. There is, moreover, great difference between the two in some other external features, as well as in the laws relating to life and to the animal economy.

The greatest age known to be attained by any of the monkey tribe is thirty years,—a striking contrast with the extreme of human existence.

The faculty of speech is possessed alike by all the races of men, whether they have or not an alphabet, grammatical principles, and other higher constituents of a language. However degraded, they have ever been found in the possession of a language sufficiently fluent for the expression of their ideas and sentiments. It is by speech that reason is enabled to express the result of its reaction upon the external world of nature with the treasury of riches which it contains: it is by it that man holds sweet converse, interchange of thought, with his fellow, and through it he is enabled to give permanence to the products of his mind. Some physiologists have maintained that animals, from the circumstance that some of them may be taught to say a few connected words, must have all the parts essential to the production of voice. Sir C. Bell does not coincide exactly in this view, and he thus sums up his reasoning on the matter: "The ape, therefore, does not articulate—First, because the organs are not perfect to this end. Secondly, because the nerves do not associate these organs in that variety of action which is necessary to speech. And lastly, were all the

exterior apparatus perfect, there is no impulse to the act of speaking."

Animals are ill-adapted for any climate differing materially from that in which they were born. Those living naturally in high average temperature, as the monkeys, when transported to colder climes are found, notwithstanding the care that may be bestowed upon them, to become very often rapidly consumptive, and die. Man, on the contrary, readily accommodates himself to every possible variety of climate, to every degree of temperature and atmospheric pressure, and flourishes equally under the burning sun of the tropics, and in the intense cold of the polar regions, as in more temperate climes—in the depth of the mine, or at an altitude of many thousands of feet above the level of the sea, upon the mountain terrace.

Animals are generally restricted to a particular kind of diet, and have an instinctive aversion to any other. Man, on the other hand, in conformity to his capability for inhabiting every region of the earth, is able to sustain himself upon the products of every clime—he is omnivorous. He can live with equal satisfaction upon a diet entirely animal or vegetable, or one of a mixed character. He will devour his food either raw, or after it has undergone some kind or other of culinary process. Generally he has recourse to the fire, and cooks his meat before he eats it. In this respect he is singular, and we might, therefore, consider it as one of his distinguishing characteristics, that he is a cooking animal. There is more too in this cooking business than would appear to the superficial observer. Many vegetable sub-

stances, in their natural state deleterious, lose their noxious principles by exposure to heat. Thus the taro root, which we have before noticed as constituting the staple commodity of food with the Sandwich Islanders, contains an acrid, poisonous juice, which is driven off by heat; the root is dried and baked, and then becomes not merely perfectly harmless, but a nutritious article of diet. How is it that man is first led to knowledge such as this? Is it not in obedience to the promptings of a kind of instinct?

The gift of speech, the executive hand, the adaptability to every climate and kind of diet, are all merely so many necessary adjuncts to that high faculty of mind, that divine reason, to which man owes his superiority to other animals, and his control over nature. From the remarkable ingenuity and skill evinced by the lower animals in many of their operations, the beauty and symmetry of their architectural structures, and their forethought, as it were, in providing for the continuance of their species, and ensuring their own self-preservation and well-being, by laying up stores against periods of scarcity; from these and other curious phenomena of their existence, it has been supposed that they are possessed of mind, in many respects not inferior to that of man. But there is a vast difference between these actions of animals and the intellectual powers of man; a difference, indeed, so great, that the principle by which the animal acts has been found in many important respects entirely dissimilar, and has received the distinctive name of "instinct." This instinct differs from mind in the following important points. As far as it goes,—and in all cases it is limited to a

particular set of operations,—it is perfect. Before the insect or animal can have acquired experience, or been instructed in any way by its parents, this instinct shows itself perfect, and thoroughly adequate to the necessities of the animal. On the one hand, it never stops short of the full consummation of what it is destined to accomplish, and on the other, it never goes beyond it. There is no progression; at the day of death it is precisely what it was at its birth, and it varies not in individuals of the same species from one generation to another. It therefore imparts no characteristic peculiarity, or what is termed identity, to members of the same species, for they all act in an exactly similar manner. Moreover, —for we have not yet conveyed a full and clear idea of this faculty,—animals in their instinctive movements seem to act without anything like intention or design, as it were blindly, or, as Cuvier has happily expressed it, they seem to be impelled by an innate idea, as by a dream. So wonderful are many of the instincts of animals, and exhibiting such knowledge of philosophical truths and scientific laws, that some writers have referred them, and perhaps with truth, to the immediate agency of the Deity. This opinion was entertained by the great Newton; and we cannot think the supposition at all degrading to the character of the Creator. Indeed, it seems to convey the very highest notion of His wisdom and providence, and to bring home to our hearts in the most touching and impressive manner, the important truth of His Omnipresence!

Animals seem, in addition to instinct, to manifest certain powers of mind, similar in kind to, but

differing vastly in degree from, those of man; and they are also evidently actuated by moral emotions and affections. Who is ignorant of the attachment of the dog to his master, or his power of discriminating friend from foe, his faculty of memory in recognizing an old face, or an oft-visited locality; or the capacity for training shown by the pointer, for the kind of knowledge requisite for sporting-purposes? Independently of these general facts, with which all are acquainted, there are many cases of intelligence in animals of a more special and peculiar character. "In the forests of Tartary, and of South America, where the wild horse is gregarious, there are herds of five or six hundred, which, being ill-prepared for fighting, or indeed for any resistance, and knowing that their safety is in flight, when they sleep, appoint one in rotation who acts as sentinel, while the rest are asleep. If a man approaches, the sentinel walks towards him as if to reconnoitre or see whether he may be deterred from coming near; if the man continues, he neighs aloud and in a peculiar tone, which rouses the herd, and all gallop away, the sentinel bringing up the rear. Nothing can be more judicious or rational than this arrangement, simple as it is. So a horse, belonging to a smuggler at Dover, used to be laden with spirits, and sent on the road unattended to reach the rendezvous. When he descried a soldier he would jump off the highway and hide himself in a ditch, and when discovered would fight for his load. The cunning of foxes is proverbial; but I know not if it was ever more remarkably displayed than in the Duke of Beaufort's county; where reynard, being hard-pressed, disappeared

suddenly, and was, after strict search, found in a water-pool up to the very snout, by which he held a willow bough hanging over the pond. The cunning of a dog, which Serjeant Wilde tells me of, as known to him, is at least equal. He used to be tied up as a precaution against hunting sheep. At night he slipped his head out of the collar, and returning before dawn, put on the collar again, in order to conceal his nocturnal excursions." *

Such are instances of intelligence in animals, which in them is confined to the simpler faculties of mind, as sensation, perception, and memory, but which is not marked by progression in its higher sense, and which for the most part ministers merely to temporal wants, or to the gratification of sense. Pope has in rather humorous strain drawn a contrast between instinct and reason :—

"Whether with reason, or with instinct blest'd,
Know, all enjoy that power which suits them best;
To bliss alike by that direction tend,
And find the means proportion'd to their end.
Say, where full instinct is the unerring guide,
What pope or council can they need beside?
Reason, however able, cool at best,
Cares not for service, or but serves when press'd,
Stays till we call, and then not often near;
But honest instinct comes a volunteer,
Sure never to o'ershoot, but just to hit,
While still too wide or short is human wit;
Sure by quick nature happiness to gain,
Which heavier reason labours at in vain.
This, too, serves always; reason never long;
One must go right, the other may go wrong.
See then the acting and comparing powers,
One in their nature, which are two in ours;
And reason raise o'er instinct as you can,
In this 'tis God directs, in that 'tis man."

* "Dialogues on Instinct," by Lord Brougham.

It is not indeed in itself, but to the individual actuated by it, that reason is superior to instinct; superior, especially because its tendency is from small beginnings to unlimited increase, from pitiable helplessness to perfection little short of divine. Instinct moves ever in the same sphere, and is the same in its operations to-day as it was thousands of years back. The bee constructs its cells with its wonted mathematical precision; the bird fabricates its nest; the beavers erect in concert their winter dwelling; the little caddis-worm

DWELLING OF CADDIS-WORM.

goes on forming its tubular habitation out of bits of reed and other materials, in the same way as of yore: each constructive insect has from time

immemorial had its undeviating specific type of architecture! Man begins by cutting into the rock, or throwing together a few stones, which serve him for dwelling, or for altar; thence he rises through more complex and decorated structures, until he arrives at the temple with its Corinthian columns, or the Gothic cathedral, in which richness, variety, and intricacy of detail, combine with vastness of proportion, and general effect of perspective, to produce a grand harmonious whole.

Hooker, in his "Ecclesiastical Polity," happily illustrates the progressive tendency of man's spiritual nature. "In the matter of knowledge," he says, "there is between the angels of God, and the children of men, this difference. Angels have already full and complete knowledge in the highest degree that can be imparted to them; men, if we view them in their spring, are at the first without understanding or knowledge at all. Nevertheless, from this utter vacuity they grow by degrees, till they come at length to be even as the angels are. That which agreeth to the one now, the other shall attain unto in the end; they are not so far disjoined and severed, but that they come at length to meet."

Man, in the state of infancy, has but few instinctive impulses to guide him, and his first most simple efforts are weak and ineffective; almost all his knowledge has to be arrived at by experience or instruction. But once instructed, with what rapid strides does his reason advance, and with what facility, aptness, and ingenuity, does he not apply his acquired resources to his further advancement! Thrown upon the world naked and

weaponless, he re-acts upon nature, and subjugates it to his wants. He tames the wild animal of the plain or the forest, and renders him serviceable to his purposes, and by degrees makes even the elements succumb to his genius. Some time back we were struck at seeing the steam-engines on one of the railways, named Odin, Woden, Thor, &c., and we thought it apt that the elemental gods of our Scandinavian ancestors should be thus associated with the most striking symbol of man's victory over the elements, of his having reduced them in great degree under subjection to him. Onward dashes through storm and sunshine the steam-carriage along its iron track, while in the teeth of wind-and tide the steam-vessel traverses the wide-expanded ocean. Little did the Northman of former days dream that his gifted descendant of future ages would thus place his foot upon the neck of the old Norse god!

Man is ever characterised by progression, and if placed under favourable circumstances, it is astonishing with what rapid strides he advances. "The Numidian lion and the satyr of the desert, the monarchies of bees and the republics of African termites, are precisely to-day what they were in the age of Æsop and in the kingdom of Juba; while the descendants of the tribe who are described by Tacitus as living in squalid misery in solitary dens, amid the morasses of the Vistula, have built St. Petersburg and Moscow; and the posterity of cannibals and phthirophagi * now feed on pillaus and wheaten bread."†

Animals, it is true, manifest certain passions

* From $\phi\theta\epsilon\iota\rho$, a louse; and $\phi\alpha\gamma\omega$, to eat.

† Prichard's "Nat. Hist. of Man."

and affections,—but man is characterised by the higher ties of friendship and love, which, springing up in early youth, are cemented and strengthened in advancing years, and out of which arise so many of the most pleasing and endearing relations of life. Animals are impelled but by present wants, and their glance corresponds with their prostrate attitude,—man, erect and dignified, looks into infinitude, scans the mighty fabric of the universe, and his breast glows with aspirations that can be realised only in the future!

These, then, are his distinguishing features, and the form erect, the heaven-directed glance, the articulate language capable of expressing the mind's thoughts, the hand capable of executing its conceits, his progressive intellectual powers, and religious nature, establish a wide interval between man and the highest of the lower animals, and of him, even in his more degraded state, we may exclaim with our great dramatist, "What a piece of work is man! How noble in reason! how infinite in faculty! in form and movement, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"

To refer to a higher source: The Creator, in the beginning, endowed man with his various faculties of mind and soul, that he might "have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

CHAPTER XII.

LAWS REGULATING THE DISTRIBUTION OF PLANTS AND ANIMALS. —AFFINITIES OF LANGUAGES. — TRADITIONS. — EARLY MIGRATIONS OF MANKIND.—CONCLUSION.

If we cast a superficial glance over the surface of the earth, we find it everywhere teeming with life and organization, admirably adapted to varying external conditions of soil, atmosphere, and temperature. We admire the profuse luxuriance, the richly diversified beauty, and the touching harmony of effect, with which our planet is adorned and animated. We feel the life, the richness, the variety, and think, perchance, that Nature's countless aspects must have existed as now they manifest themselves, even from "creation's dawn." The more extensive, however, the review of the distribution of animals and plants, the more is the conclusion strengthened, that it has been regulated by certain laws, that their several species are derived from single centres or sources, and that their present dispersion is to be referred to the means provided for such by Nature. The great work * of Dr. Prichard opens with a survey of the geographical distribution of plants and animals, and he shows that, with but few exceptions, every continent and district has a peculiar zoology and botany of its own. Under precisely similar conditions of soil and climate in countries distant from each other, we find not the same, but only similar,

* We are indebted to it for this argument.

or what are termed allied species. Thus, the dwarf birch is found in countries near the North Pole, while a different species is met with in Terra del Fuego. All the species of passion-flower but one are American; and the different species of heath, with but four or five exceptions, are peculiar to the south of Africa. If we pass from Europe or Asia to Australia, we are not more struck with the savage and remarkable appearance of the dark Aborigines than with the novel aspect of animal and vegetable life which there presents itself. Of about 5000 plants that have been described as belonging to this district, not 200 are common to it and Europe. When plants are common to two continents, it is generally at the point at which these approximate. We may easily account for certain species being met with in countries widely separated, if we consider the means provided for the dispersion of seeds. Some become entangled in the tails or hair of wild animals; some, furnished with delicate membranous wings, are wafted on the gales; others float along with the currents; and many plants, useful for food or manufacture, are conveyed by man. In days of yore they were packed up in boxes, and from want of light or exposure to the spray, died in their transit by hundreds. By imitating their natural condition, a genial home is now furnished for them on the ocean, and the protective glass-covering admits the light, confines the nutritious vapours, and excludes deleterious influences.

If we investigate the geographical distribution of animals, we find that, like that of plants, it seems to radiate from centres. Of the Mammalia, the various species of elephant, the rhinoceros, the

giraffe, camel, horse, the lions, tigers, and hyænas, belong to the continents of Asia and Africa. America is deficient in these, but has restricted to itself animals wanting teeth: the sloth, and others. Australia, again, is quite peculiar in its manifestation of animal life, and abounds in what are termed "marsupials." Polynesia, luxuriating in a grand and magnificent vegetation, is, as Dr. Prichard observes, remarkably deficient in mammiferous animals. New Zealand has no native quadruped, except the seal. In the Sandwich Islands there is a small crepuscular bat. Two species of rat, the hog, the dog, and gallinaceous fowl, are extensively dispersed.

The dispersion of birds and fishes is more extensive, but even of these the different species seem to be restricted in their distribution. Those birds which possess the greatest powers of flight are found most extensively dispersed, while others of small size and feeble powers are confined to limited districts. The delicate and beautiful humming-birds, of which many of the species are infinitely smaller than some of the more gigantic of the winged insect tribe, are quite peculiar to the New World. In short, a general review leads almost irresistibly to the inference, that the several species of animals, as well as plants, have sprung from single centres or sources, and affords a powerful analogical argument in favour of the theory, that the different varieties or races of mankind, scattered, as they now are, over the earth's surface, were also derived from a common source, or centre; and this argument derives further support from a consideration of the greater facility of dispersion

which is possessed by man, as also the imperative necessity which from time to time involves his migration from one district to another.

Content at first with a comparatively restricted territory, man's wants, and perhaps also a natural curiosity, soon urged him to roam in quest of new and more productive climes. In some instances the stronger dispossessed and displaced the weaker tribes, who were thus compelled to wander forth in search of another country and home. Occasionally the earthquake, the volcano, or the flood, desolated a region, rendering it no longer habitable for the remnant that might escape their destructive influence. In other instances, causes effecting more gradual, but still not less important changes, altered the aspect and productiveness of a country, and necessitated the migration of the races inhabiting it. The physical powers and ingenious resources of man, his adaptability to varying degrees of temperature and atmospheric pressure, and his constructive faculty, enabled him readily to accommodate himself to the change. At first, effecting his migrations on foot, he soon began to subdue the wild animals, and on these, the camel, the ox, or the horse, traversed the desert and the plain, till he met with some fertile spot, and there pitched his tent, or erected his shapeless domicile. At an early period, too, he constructed his rude boat, a mere raft, perchance, or a framework of branches, covered with skin or the bark of a tree; and in this primitive coracle, or canoe, he followed the currents of rivers till they carried him to some rich and productive valley; or, entrusting himself to the ocean waves, was borne by favour-

ing gales and tides to some unexplored continent or island. "Catamarans of three dry pieces of wood, and a staff with flattened ends for oars, have been in use for uncounted ages on the rolling seas of Madras; and models like them are often dug out with the bones of ancient Peruvians, where the inhabitants have similar breaking rollers to encounter. Coracles made upon a frame of twigs, with the skins of seals, oxen, and horses, belonged to most nations of the Old Continent; birch kaicks to the Arctic people of both; and canoes of solid wood, hollowed out, to every portion of the globe. When these had attained a certain bulk and adequacy of structure, a family might transport itself from one end of the world to the other in a few seasons, merely by coasting. Thus did the messenger of Vasco de Gama pass, in an open boat, half-decked, sixteen feet and a half long, nine broad, and four and a half in depth, from Diu, in the East Indies, round the Cape, to Lisbon, in safety."

Many of our readers, remembering the long hours they have spent in their acquisition, and the difficulty they experienced in mastering their elements, will, perhaps, be deterred from proceeding further with us on the very mention of the name of "languages." Yet this language, the power of expressing in articulate sounds our thoughts and feelings, and of perpetuating our ideas by written signs or words, is one of man's highest faculties, and possessed only by him. Some of the brutes may, indeed, repeat by rote the words they have been taught, but they want the reason necessary to the invention of a language.

It would be quite foreign to the purpose of a

work like this, to enter at all minutely into a consideration of the languages spoken by different nations. Yet such considerations have a very important bearing upon our subject. Regarded in a national point of view, the language of a people is, to a certain extent, a key to its mind; for, to avail ourselves of the words of an eminent investigator in this department, "language stands in the system of the intellectual world as light stands in the system of the physical world, comprising all, penetrating all, and revealing all. There is more, indeed, to be read in human language itself, than anything that has been written in it."* It is the key also to the progress made by a nation in various arts and sciences, to its place in the scale of civilization; and a deeper examination of it, will afford a pretty fair index of a nation's religious habits and tendencies. To the ethnologist the study of languages, more especially in reference to their principles of construction, is of infinite service, in assisting him to determine the great question of the unity or distinctness of the races of mankind.

At first sight, in truth, the almost endless diversity of tongues, the variety of intonation, and the impossibility of intercourse being maintained between any people speaking different dialects, would lead one to imagine that the greater part of these languages must have had separate origins. On penetrating more deeply into the matter, we should soon have cause to alter our opinion; we should find that many dialects were made up of different languages, and that what may be termed the more primitive

* Dr. Charles Meyer, on the Study of the Celtic Language.

tongues had been altered by colonization, emigration, or by the inroads of conquering tribes and the consequent introduction of foreign words. The result of our prolonged studies would be, that the differences of languages are on the surface, and that in their intimate or grammatical structure they agree so closely, that nations can be grouped into families or classes in reference to them. These families, again, are not found to present greater differences in their dialects than we should expect, on the supposition that their separation took place at an early period of the history of the human race,—that period, in fact, indicated in the Sacred writings by the confusion of Babel.

The study of the languages of nations in reference to their affinities has been pursued with the greatest zeal and success in Germany, and by one or two learned and accurate investigators in England; and the result of their labours is, that they have been enabled to associate, under several heads, almost all the nations of the world.

Most of the people of Europe, the Celtic, Slavonic, Germanic, and Italian races, the Persians and Hindoos in Asia, are shown to be allied in the fundamental principles of their languages, and are brought together in one class, termed the Indo-European. Many of the nations comprised in this class have a similar structure pervading their languages, while others are more closely allied from having numerous words in common,—those words which are indispensable to every people, however degraded, and which express the earliest objects of man's thoughts and regards. They have been termed the words "of first necessity, such as those denoting family

relations, 'father,' 'mother,' 'child,' 'brother,' 'sister;' secondly, words denoting various parts of the body; thirdly, names of material and visible objects, and the elements of Nature, the heavenly bodies, &c.; fourthly, names of domestic animals; fifthly, names expressive of universal bodily acts, such as 'eat,' 'drink,' 'sleep,' 'talk,' &c.; sixthly, personal pronouns, which are to be found among the most durable parts of language; seventhly, numerals, especially the first ten, or at least the first five, for many nations appear to have borrowed the second five in the decade. As no human family was ever without its stock of such words, and as they are never changed within the narrow domestic circle for other and strange words, they are almost indestructible possessions, and it is almost only among tribes who have been entirely broken up and enslaved, so that the family relations have been destroyed, that this domestic language can have been wholly lost. Tribes and families separated from each other have been known to have preserved such similar words for thousands of years in a degree of purity, that admitted of an easy recognition of this sign of a common origin." *

The Hebrews, Arabians, Syrians, Berbers, &c., are also arranged under one head, or family, from the resemblance traceable in the grammatical structure of their dialects; and this family is termed the Semitic. Another class embraces the wandering nations of Upper Asia, and is termed the "Turanian."

* "On Methods of Research in Ethnology," by J. C. Prichard. Report of British Association for 1847.

The Chinese has been grouped together with one or two other languages under the head of "Monosyllabic:" but the language of the Chinese, like the people themselves, seems to stand isolated and alone, a record of almost primitive existence, petrified in strata of unshifting customs and prejudices. The first effort of the mind in the formation of speech appears to be the representation of objects in nature by signs or symbols, at first probably resembling such objects, but the resemblance becoming subsequently lost. The further process of the mind is to blend such signs, and modify them by the introduction of terminations and inflexions, and thus more easily express the relation which one object or idea bears to another. The Chinese language seems to have remained fixed at the first stage, and has for centuries made no material advance beyond it. In this peculiar language there is, strictly speaking, no alphabet, every written character being a perfect word, with a definite meaning attached to it. There are no inflexions, variations of nouns or verbs, and no compound words. The Chinese "expresses *daylight* by two words signifying exactly in the same order *dáy* líght: but he cannot condescend to subordinate the second to the first by saying with one accent dáy-light." *

It is a curious and interesting circumstance, that where the comparison of languages is rather at fault in establishing the alliance of races, the consideration of physical features comes to our aid. Thus, while the Semitic differ from the Indo-European races in the construction of their

* Chevalier Bunsen. Report of British Association for 1847.

languages, they are intimately allied in their physical characters. So, also, the Chinese, though standing alone as regards peculiarity of language, bear a close resemblance in aspect to the wandering Mongolian races, and no very distant one to the true Malay. Affinity of language brings together under one head, termed "Malayo-Polynesian," the true Malays of the Malayan peninsula, Sumatra, Java, &c., and the natives of the South-Sea Islands. Between many of these tribes the affinity of their languages is of the most intimate kind, extending to a community of a considerable number of the words most ordinarily in use. The examination of the dialects of the Polynesian Negro races, including the natives of Australia, indicates, as far as it has gone, a grammatical relation with this class, so that language in this instance associates those who differ most materially in physical appearance.

The examination of such vocabularies as have been obtained of different African tongues, tends to bring these dark races into closer relation. The imperfect dialect of the Bushmen is shown to be merely a degraded form of the Hottentot, and this again a degradation from the language of the Kafirs.* The dialect of the latter has affinities on the east with that of the Galla, and on the west with that of the Kongo race. With these the language of the Egyptians is proved to exhibit relations; and, according to Chevalier Bunsen, the Egyptian is sufficiently connected with the Semitic and Indo-European tongues to warrant the inference of unity of origin.

* This is the conclusion expressed by Chevalier Bunsen, in an article in the Report of the British Association for 1847.

The dialects spoken by the native American races, from one end to the other of the New World, have a remarkable and distinguishing feature, which has caused them to be comprehended in one class, to which has been given the name of "poly-synthetic," derived from Greek words, signifying the union of several elements into one compound. These languages abound in compound words made up of the roots of simple words, one of these compounds frequently expressing the substance of an entire sentence. Yet with this, among other peculiar features common to all the native languages of America, there are scarcely two tribes, even those adjoining, that can understand one another. The difference is, however, proved to be superficial, and is satisfactorily accounted for by writers upon the subject, partly, by the isolated condition of these tribes, and the little possibility or necessity of their holding intercourse with each other; partly, also, by the great tendency to difference, where words are thus compounded, and where there is no particular law to fix their formation. The American races are not so distinct in respect to their languages from the nations of the Old World, as are the Chinese; and there is some reason to believe that the principle of their formation resembles that of the dialects of High Asia, as well as of a tribe the remnant of a race once widely spread, but now confined to the Basque province of Spain. This race speak a language termed the Euskarian, which resembles closely those of the native Americans, in the formation of compound words such as we have endeavoured to describe.

It appears from the slight review now taken that the different races of men may be grouped into families in reference to the leading peculiarities of their languages; and Chevalier Bunsen is of opinion that further examination will show that these families are themselves allied in the radical formation of many primitive words. What the original language of man was, is of little consequence, and affects not our position. It is sufficient to be assured, that the philosophical examination of different languages, as far as it has gone, lends powerful support to the oneness of the human family.

We ought not to pass over, unnoticed, the valuable assistance rendered to this department of our subject by the zeal and assiduity of many intelligent missionaries. The first effort of the missionary is, of course, to master the language of the people among whom he is thrown; and in order to produce an effective translation of the Scriptures, he has not merely to form an acquaintance with words, but must also penetrate into the principles of construction of a dialect, and feel the spirit of its idioms and phrases. The more enlightened of these ministers of Truth have done more than was requisite for the immediate furtherance of their own great work; they have framed and transmitted to this country well-arranged vocabularies of native dialects; the first grammars of languages previously unknown to us, have frequently been the produce of their labours; and, in advancing the cause of religion, they have thus materially promoted also that of science.

Almost every people, however savage and degraded, deficient though they be in national litera-

ture or records of their past history, have yet certain fondly-cherished traditions, which have been transmitted as sacred relics from one generation to another. These traditions refer to various obscure occurrences, but especially to the creation of the world, and of man; and although the absurdity and fiction blended with them might lead us to regard them as merely the products of enthusiastic fancy, they almost invariably are founded upon some element of truth. Many of these traditions may be explained on general principles, and regarded as the conceptions which the mind would naturally form respecting creation and the early condition of humanity. Others, however, bear too close a resemblance to the Scriptural narrative, not to be regarded in another light; as affording evidence either of early intercourse between the people entertaining them, or of community of origin.

Some nations have traditions resembling that of the natives of Van Diemen's Land, which we noticed when contrasting man with the monkey, representing the former as having progressed from a lower to a higher state; but, in general, the converse notion is entertained, and man is placed at his creation in a paradise, a state of happiness and virtue, the golden age of many of the ancients, from which he has gradually become degraded to his present condition.

The Kalmucks, a wandering tribe of Central Asia, have a tradition evidently derived from the history of the human race contained in Scripture. They imagine that man was placed originally in a land through which flowed four great rivers, where his health never failed, his desires were

gratified, and his life was prolonged to many thousands of years. From this happy clime he was expelled for indulging in a forbidden appetite, and from his fall dated the commencement of his miseries. His stature diminished, the duration of his life was contracted, moral depravity ensued, and in its train the various phases of disease. This state was succeeded at intervals by others, in which he became still more degenerate; and they suppose that he is not yet reduced to the lowest ebb.

Two of the greatest and most ancient nations of the world, the Egyptians and Hindoos, who have differed from earliest history in their language and physical character, have yet offered a remarkable, and even minute resemblance in their religious creeds and social institutions. Both of these nations entertained a belief in the transmigration of souls, and their final absorption into the Divine nature; both worshipped and regarded as sacred various animals; both paid homage to the material objects of Nature under appropriate symbols; and each had its system of hereditary castes. The features of resemblance extended to such minute particulars, that we may fairly conclude with Dr. Prichard that, "the traits of intimate connexion discovered on comparing the Indians and Egyptians, are to be attributed rather to some near relationship in the first ages of the world, than to any partial colonization of one country from another in later times."

There is, perhaps, no tradition so universally entertained, as that respecting a great flood occurring in the early period of the world's history; so that, the record of such among different and

widely-separated nations affords striking testimony to the truth of the Scripture narrative. The Hindoos, Babylonians, Assyrians, and Greeks, had this tradition more or less modified. The account given by the Greeks is, that in the time of Deucalion, a son of Prometheus, who reigned in Thessaly, men by their impiety had so enraged Jupiter, that he overwhelmed the earth with a flood in order to destroy them. Some endeavoured to save themselves by ascending the highest mountains, but the waves soon covered them. Deucalion, finding no means of escape, at the direction of Prometheus, made a vessel in which he and his wife floated about until the waters had receded. There are notices of two important records of the Deluge occurring in the domain of the antiquary. The first, some bronze medals of the city of Apamea in Phrygia, having the heads of different emperors on one side, and on the other the representation of a chest containing a man and woman, and floating on water; on the lid of the chest is a bird, and another is flying towards it, bearing an olive-branch. On the outside of the chest are letters, supposed to represent the word Noah. The representation of this occurrence on a coin of Apamea, is accounted for by the circumstance that different cities were accustomed in ancient times to take as their emblems any event of importance of which they might have been the scene; and as Mount Ararat, on which the ark rested, was supposed to be near Apamea, it was natural that the people of the city should have adopted the tradition as their emblem. The other record is, a vase discovered in 1696, in excavating a monument near Rome.

This vase seemed to represent a building of wood, with windows, and an entrance from above, and was divided into compartments containing figures, which are exhibited in the act of trying to escape from drowning.

There are records of a flood traceable in some of the religious rites of the natives of Australia. A similar tradition has been met with by Catlin among more than one of the aboriginal races of America. The Choctaws had the following tradition. Darkness had for a long time enveloped their land, and their mystery-men were anxiously watching for daylight, when they fancied they descried light in the North. This, however, soon proved to be great floods of water, which as they rolled on involved them all in their torrent, except a few families, who escaped upon a raft. The same author gives an account of a similar tradition which was entertained by another tribe. "In the time of a great freshet which took place many centuries ago, and destroyed all the nations of the earth, all the tribes of the red men assembled on the Coteau du Prairie, to get out of the way of the water. After they had gathered here from all parts, the water continued to rise until it covered them in a mass, and their flesh was converted into red pipe-stone. Therefore it has always been considered a neutral ground; it belonged to all tribes alike, and all were allowed to get it and smoke it together. While they were drowning in a mass, a young woman, K-nap-tah-w (a virgin), caught hold of the foot of a very large bird that was flying over, and was carried to the top of a high cliff, not far off, that was above the water. Here she had twins, and their father

was the war-eagle, and her children have since peopled the earth. The pipe-stone, which is the flesh of their ancestors, is smoked by them as the symbol of peace, and the eagle's quill decorates the brave."

The ancient Mexicans, according to the account of Humboldt, appear to have had a very distinct idea of a deluge, transmitted in their records, and accurately represented in some of their ancient paintings. The last of the great revolutions which they imagined the world to have experienced, was marked by an extensive inundation,* in which all mankind were converted into fish, with the exception of a man and woman, Coxcox, the Mexican Noah, and his wife, who were saved in the excavated trunk of a tree. This rude canoe rested, after the retirement of the waters, on the peak of Colhuacan, the Ararat of the Mexicans. Some tribes preserve a tradition, according to which, Coxcox embarked in a spacious vessel with his wife, children, and many animals and seeds, the preservation of which was necessary to mankind. As the waters began to recede, Coxcox sent forth a vulture from his ark. He not returning, he sent forth other birds; the only one that came back being the humming-bird, which brought in its beak a branch covered with leaves: then Coxcox, or Rezpi, seeing that the soil began to be covered with fresh verdure, quitted his ark near the mountain Colhuacan. May we not with the illustrious Humboldt infer community of origin in all cases where the early ideas and traditions of people offer so striking a resemblance in the most minute particulars? Whether we inform our-

* "Monuments Americains," by Humboldt.

selves of the traditions of races in an apparently savage state of nature, or penetrate the dark and silent recesses of a seemingly virgin forest, or dig the hard earth under our feet, and turn up the relics of a race swept from the face of the earth, we everywhere disclose speaking evidences of the truth of our religion and, on all sides meet with unexpected confirmation of the hope that is in us.

The thick mists of time involve in obscurity the earlier movements of the human family. Upon the subject of man's dispersion in the first ages of the world, profane history is perfectly silent; the only account we have, being contained in the Sacred records. In the ninth chapter of Genesis we find Noah uttering the following remarkable prediction respecting his sons and their families. "Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." In the tenth chapter, after an enumeration of the offspring of Noah's sons, we find the following verse. "These are the families of the sons of Noah, after their generations, in their nations; and by these were the nations divided in the earth after the flood."

The descendants of Canaan, after the dispersion, spread towards the South, and occupied the continent of Africa, whence they have passed into a state of servitude under the family of Japheth, and the curse seems to have rested upon them, not merely in this respect, but also in the state of moral and physical degradation in which they have existed from time immemorial. The family of

Shem has not spread to any great extent from its original location, but has occupied principally Palestine, Syria, Babylon, Persia, &c. The blessing of Heaven has rested upon it, for in the bosom of this family the Founder of the Christian faith first appeared on earth. The enlargement of Japheth has also been literally fulfilled, for his descendants have spread in one direction through Europe, occupying "the isles of the Gentiles," as the countries were called which were separated from the Hebrews by the sea, and extending in another direction over great part of Asia, and thence, probably, to the New World, and the islands of Polynesia.* The arrangement of nations in reference to their language, and their physical appearance, coincides in a great degree with this tripartite distribution recorded in Scripture. We have already remarked that the construction, the grammatical affinity of their languages, associates in one class termed Semitic, most of those whom historical accounts indicate as the descendants of Shem. The African races, supposed to be descended from Ham, are also more or less associated in their dialects. The three principal physical varieties of the human race, the Caucasian, Ethiopian, and Mongolian, (for the American and Malay may be regarded as merely sub-varieties of the last,) correspond in some degree to the Semitic, Chamitic, and Japetic stocks. Many of the countries of Europe have been peopled by tribes originally presenting the Mongolian type, from which some of them, as the Turks and Hungarians, can be proved historically to have diverged.

* Murray's "Encyclopædia of Geography."

The peopling of the islands of Polynesia and of America was long a stumbling-block to many who were in favour of the oneness of the human race, and one of the strongholds of those opposed to it. There is every reason to suppose, from certain affinities of language and customs, that the islands of Polynesia were colonized by natives from the southern coast of Asia; probably from the Malayan peninsula. Looking superficially at the map, the distance between the different groups of islands seems immense; but between these are smaller solitary islands, which materially diminish the distance to be traversed in order to pass from one to another. "Suppose that the progenitors of the present islanders had started from the Malay coast, or Sumatra, what would have been their route? By sailing five degrees, or 300 miles, they would reach Borneo; then, by crossing the straits of Macassar, which are only about 200 miles wide, they would arrive at the Celebes. These are eight degrees from New Guinea, but the large islands of Bessey and Ceram intervene. The distance from New Guinea to the New Hebrides is 1200 miles; but the islands between them are so numerous that the voyage may be made by short and easy stages. Five hundred miles from the New Hebrides are the Fijis; and about 300 miles further on, the Friendly Islands. Another stage of 500 miles brings you to the Navigators; but between these two points three other groups intervene. From the Navigators to the Hervey Islands the distance is about 700 miles, and from thence to the Society group about 400 more. Thus I think every difficulty vanishes; for the

longest stage in the voyage from Sumatra to Tahiti would be, from the Navigators to the Hervey group, 700 miles; and the Rarotongans themselves say that their progenitor, Karika, came from thence." * The tradition of the Sandwich islanders is, that Hawaii was peopled by a man and woman who came in a canoe from the Society Islands, the shortest route between the two being about 2000 miles. The distance from Tongatabu, or the Fiji Islands, is about 1200 miles, but is rapidly performed if the wind be favourable. "My own boat," says Mr. Williams, "was on one occasion driven from Tahiti to Atin, and on another from Rarotonga to Tongatabu, a distance altogether of 1500 miles; and on my last voyage I conveyed home some natives of Aitutaki, who had been drifted in a single canoe to Proby's Island, which is 1000 miles west of their own."

The continent of America, separated on one side by the waters of the vast Atlantic and Southern Oceans from Europe and Africa, and on the other from Asia by the wide-spreading Pacific, seems strikingly isolated in its geographical position. This isolation is, however, more apparent than real, and it is now well known that America could have been reached in many ways by adventurers from the Old World without making a voyage of any very great distance.

The north-western point of America called Cape Prince of Wales, is separated from the north-eastern point of Asia only by Behring's Straits, which are scarcely more than fifty miles across, and from the middle of which both continents

* "Missionary Enterprises in South Sea Islands," by Rev. J. Williams.

may be seen at once. "The coast of north western America," observes Dr. Pickering, "is broken by countless inlets and channels, which penetrate the continent as well as lead among islands, and for a distance perhaps unparalleled, offer a land-locked passage to the largest vessels. The shores are everywhere occupied by populous maritime tribes, who derive subsistence from the abundant products of the water. This description of coast extends northward, almost without interruption, to the peninsula of Alashka; and in continuation, the islands of the Aleutian group, stretching in close proximity to the very borders of Asia, are inhabited by the same class of population. Where then shall Asia end, and America begin?" The western coast of South America is not very remote from the easternmost island of Polynesia, called Easter Isle, from which it may be reached in a few days' sailing. There are, indeed, winds and tides prevailing at certain seasons, which would drive a vessel upon the western coast of the New World. America might also be reached at its north-eastern point from Iceland to Greenland, and thence to Newfoundland. Plato, in his "Dialogues," describes Atlantis, an island known to the ancient Egyptians, and described by them as situated in the ocean to the west of the Pillars of Hercules, or Gibraltar. It was of considerable extent, surrounded in part, it would appear, by a coral reef, and having a lofty volcanic mountain in its centre. Its climate was genial; it was covered with rich pastures, and fertilizing rivers; it contained mines whence certain metals were extracted; and it abounded in valuable vegetable productions. The people, the sons of gods, were

wise, virtuous, and warlike. They made incursions into, and conquered, the southern part of Europe, and the north of Africa, and penetrated as far as Egypt, and Greece. Other islands are spoken of as existing beyond this Atlantis; and still further a continent, which was said to embrace the wide expanse of ocean. The island of Atlantis, from some earthquake or inundation, became suddenly submerged, leaving merely shoals and rocks, which rendered navigation hazardous over the track of its former existence. A vast deal of fable and mythological fiction is evidently mixed up with the accounts of this Atlantis, and a perfectly unwarranted and unsupported antiquity is assigned to it. Still, derived from so veracious a writer as Plato, and described, as it is, with so much detailed minuteness, there is every reason to suppose that it is more or less true. Some have supposed that Atlantis was merely the northern coast of Africa, and that the mountain was part of the Atlas chain. Others have fancied that it was one of the West India islands; and others again, that it was America itself. The account seems pretty clearly to indicate its position as west of Gibraltar; and those speculators may probably be correct who imagine that the Azores, or Western Isles, are the peaks and craters of mountains that survived the destruction of the renowned Atlantis. Supposing it to have occupied the geographical position indicated, it may have been early visited and colonized by traders or adventurers from the Mediterranean, who may from it have passed to the American continent.

At an early period of our era Greenland had a colony of Northmen from Iceland, and Chris-

tianity was introduced and established there in the tenth century. Vestiges of this first colony have been discovered of late years, and, in particular, a stone, bearing a Runic inscription, indicating that it was raised in 1135.* This stone was found in an island in Baffin's Bay as far north as latitude 72° 54′, and is extremely interesting, as showing that "Northmen explored the Polar Seas, and wintered in these ice-bound regions, seven centuries previous to the expeditions of Captains Parry and Ross, and that, too, without being furnished with any of the numerous comforts and conveniences of a modern outfit." If we may believe the account of the Sagas, or historical compositions of Iceland, America was discovered about the year 1000 by a Norwegian adventurer who had settled in Greenland; others, following in his track, also visited the northern part of the American continent, and met with a hostile tribe, whom they termed Skrællings, and who, from the description given of them, must have been the Esquimaux. They had evidently been inhabitants of these wild regions from an early period, and their broad Mongolian features lead us to believe that they were derived from some of the Northern Asiatic tribes.

The monuments and ancient buildings of a country are frequently of great value, in throwing light upon the origin of its inhabitants. America, like the Old World, abounds in relics of the past, fraught with deepest interest to the antiquarian and ethnologist. Of these, the most important are the mounds and embankments of the valleys of the

* "Mallet's Northern Antiquities," translated by S. A. Blackwell, Esq.

Mississippi and Ohio, the pyramidal temples of Mexico, and the ruins found at Palenque, Copan, and other parts of Central America. Many observers have detected a close resemblance between these antiquities and those of Asia and Europe. But such resemblance is superficial, and disappears on more careful examination. The ruins of Mexico and Central America resemble, in their form, and in their position in reference to the cardinal points, the pyramids of Egypt; but the latter were intended merely as tombs, and when perfect were smooth at the sides, while the former were merely the foundation for other buildings, and consisted of a series of distinct terraces, by which the entrance to such buildings was effected. A closer similarity exists between the mounds on the banks of the river Ohio and the barrows found in the country of the ancient Celts and Scandinavians. But, if men are everywhere of the same nature, it is not surprising that they should occasionally devise the same method of realising their wants. It would, indeed, be difficult to conceive any structure more simple, or more likely to be adopted as a covering for the dead, than the simple earth-mound. The similarity is further traceable in the circumstance that both in America, and Scandinavia, one large mound is constantly met with, surrounded by numerous smaller ones. But is not this custom of keeping up distinction in death in consonance with our knowledge of humanity? Do not we, in like manner, perpetuate the difference of condition which Providence has appointed in this world; and does not the sculptured marble enshrine the remains of the wealthy and noble, while there stands but the simple mound, or rude

crucifix, to mark the last resting-place of the toil-worn labourer and mechanic ? In other respects than those just mentioned, the resemblance between the ancient Celts and the builders of the mounds on the Ohio ceases. There are several facts which seem to prove that the native American races arrived by their own efforts at the degree of civilization they were found to have attained when discovered by Europeans. Their agriculture was evidently not borrowed from any other people, for the only plants they cultivated at the time of the discovery, were the maize, or Indian wheat, a species of bean, and of cucumber, all of which are peculiar to America. The potato, which is also peculiar to America, was not in cultivation there until a later period.

Humboldt has traced a very close resemblance between the Mexican mode of computing time and that adopted by certain Asiatic nations. The points of difference are, however, more striking than those of resemblance; and it is more reasonable to suppose that such knowledge originated with the Americans themselves; for we can hardly imagine that people from Asia, bringing a system of astronomy, would not also have imported an alphabet, certain useful arts, and various grains which would be of greatest value to an agricultural and industrious people.* From the evidently great antiquity of some of the ruins, and the length of time required for the production of so many different dialects as those of the native races of America, it seems probable that one of the earliest migrations of man must have been to

* See Mr. Gallatin on Mexican Semi-civilization, in Journal of New York Ethnological Society.

this continent. There is every reason to believe that such migration was effected by way of Behring's Straits, or the Aleutian chain of Islands. The former, as we have remarked, is not more than fifty miles across, and was narrower formerly than now; and the latter is only broken by narrow intervals of sea. The native Americans, too, bear a much closer resemblance to the tribes of Eastern Asia, than to those of Europe or Africa; indeed, we find the American variety passing through the Koluschians on the north-west coast, and the Esquimaux, by almost insensible gradations into the Mongolian. Certain traits of alliance in customs and religion, as well as the comparison of languages, lend further support to this supposition. The matter is, however, involved in much obscurity. All that we know with any certainty is, that while, on the one hand, peculiarities in their form, in their arts, institutions, and languages, give them an individuality, and constitute them a distinct variety; on the other, their leading mental, moral, and physical characters, and their early traditions of a creation and a deluge, link them by strong affinities to other races, point to community of origin with these, and bring them within the bosom of the great human family.

Many persons have ascribed the most extravagant antiquity to the ruined structures met with in different parts of Central America; but Mr. Stephens, who investigated most minutely those of Yucatan, comes to the conclusion, that the period of their erection is less remote than has been generally supposed. He reasons that they could not, beyond a limited time, have resisted the destructive agencies, climate, moisture of soil,

and periodical rains, to which they have been exposed: he also shows, that the wood which was discovered in the ruins of Uxmal, subjected, as it has been, to the deleterious action of the air, could not have retained beyond some hundreds of years the comparatively perfect state of preservation in which it was found.

There is every probability that these structures were built by the ancestors of the more modern American races. The historians of the time of its conquest describe the native tribes as having a physical appearance, dress, and customs, perfectly coinciding with the figures represented in sculptures and reliefs of the temple of Palenque. There is no difficulty in believing that a people who at an early period were comparatively far advanced in civilization, and acquainted with numerous arts and manufactures, should, from various causes, have degenerated to the degraded condition of the present American Indians. Everywhere, indeed, we meet with evidences proving that man was originally endowed with high faculties of mind, and different forms of knowledge, and that he was early possessed of the arts of civilization, which in many instances he appears to have lost. The lesson to be derived from the ruins of the past is at once varied and important. Oftentimes they remain the sole record of a nation, the only key to its manners, institutions, and progress. They tell us too, as we have already shown, of the universality of great truths and principles. But the most solemn truth is to be derived from them as proclaiming degeneration from former greatness. In this light they teach us the imperfection of man's efforts, and the

inevitable decay that attends even his more noble and enduring works. The seasons revolve with unvarying certainty, spring is ever emblematic of youth, and joy, and love! but man, and his creations, how subject to change! with him

> "His yesterday can ne'er be like his morrow
> Nought may endure but mutability."

The ruins that lie concealed in the recesses of the tropical forests of Central America might cause a sense of sadness and desolation to steal over the spirit, but that they are still tenanted by some of Nature's noblest productions.

It appears, then, that languages, traditions, and the records of the early movements of mankind, all point to Asia, and to that part of it indicated in the Bible, as the cradle of the human race; and it is a remarkable fact, that those domestic animals which have accompanied man in his migrations have their original seat in the western part of the Asiatic continent.

We trust that we have now accomplished the object of the present work, and taken a review of the evidences afforded by science, of the oneness of the human family. A consideration of the physical, mental, and moral peculiarities of different races, and of the religious nature by which they are all characterized, proves most conclusively that they are to be regarded merely as varieties of one species; and the history of the dispersion of different plants and animals, a comparison of the languages of various nations, and of the traditions entertained by them in common, lend powerful support to the Scriptural view, that all mankind are but one family, and descended from

common parents. Ethnology, then, like every science that has been fairly investigated, confirms the records of Scripture, and affords additional proof that science and religion ever go hand in hand, and mutually support each other. With the extension of Christianity, we may anticipate the period when, instead of race being, as now, opposed to race, there shall be but "one heart for the whole mighty mass of humanity, and every pulse in each particular vessel shall beat in concert with it." The certainty of the common nature and origin of all mankind cannot fail of binding us as individuals in closer intimacy one with another, and collectively with the common Father of all!

DRUIDICAL STONES.

The End.

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